VOLUME THREE • NUMBER ONE

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ECCE HOMO

THE MAGAZINE OF SEXUAL AWARENESS FOR THE GAY MALE

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Editorial

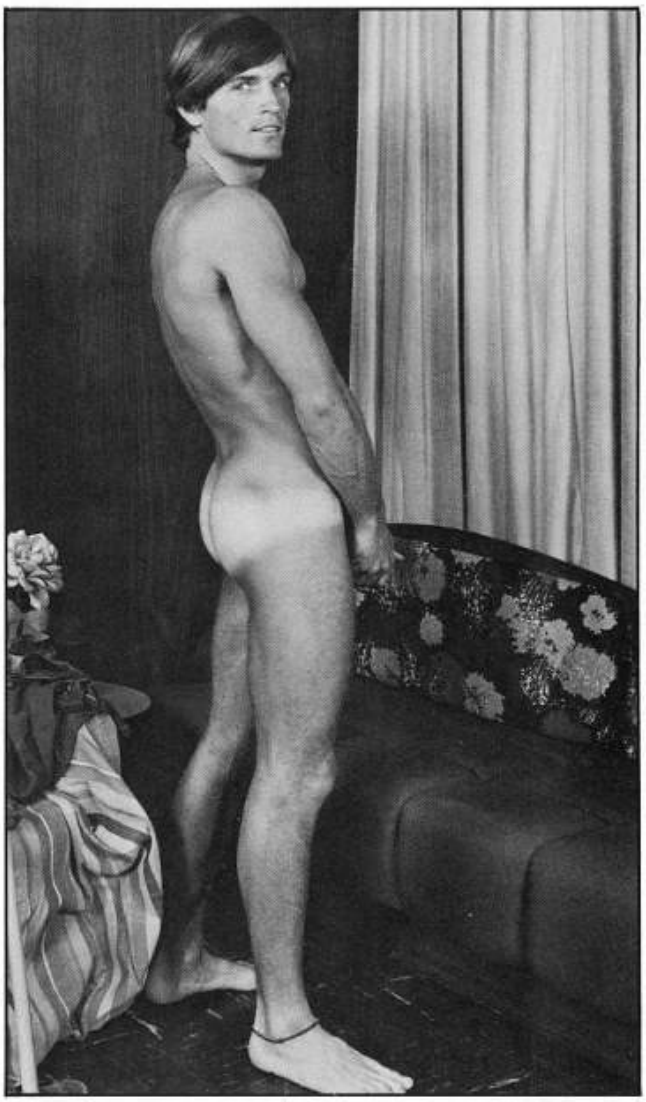
When is a homosexual? At what point in time can it be said: "This young man is gay"? And by whom does it have to be acknowledged before it can be considered "official"? Gays, after all, do not suddenly rise full-grown from the sea. Very often, of course, the individual in question has said it to himself (though he may have been either too young or too isolated from the gay community to even know what "gay" meant) long before anyone else acknowledges the fact. And also very often, the fact of his being homosexual is *never* acknowledged by close friends and relatives, in a pathetically silly game of "if-nobody-mentions-it-it-doesn't-exist."

And what does all this do to the homosexual himself? Knowing he is different from those around him, he has many questions about his homosexuality—about its validity as a lifestyle; about expressing his sexuality in the context of being gay. Where can he turn for this information? Sex education class in high school? It may provide some interesting facts, but its application to *him* is limited, at best. His parents or close heterosexual friends? He's often terrified of their "finding out" because he's afraid they won't love him if they discover he's one of those "fairies" everyone sniggers about.

The hard, cold fact is that in addition to every other problem and prejudice every gay encounters, he is under the serious disadvantage of having no ready access to information which can help him adjust in a mature manner to his lifestyle.

ECCE HOMO is, to the best of our knowledge, the *only* magazine available to male homosexuals who want to know more about the sexual side of being gay—the *only* source of sound, positive, easy-to-read material based upon current research into the subject of homosexuality.

To deny that homosexuality exists is idiotic; to assume that within every homosexual is a heterosexual screaming to be "helped" is naive; to deliberately deny homosexuals the chance to develop as emotionally mature, responsible, and happy individuals is mindlessly vindictive and cruel.



ECCE HOMO seeks to bridge the gulf of ignorance between the individual homosexual and the understanding of his own sexuality. It is a task for which ECCE HOMO was designed, and to which it is totally dedicated. ●●●

Taking the time to try out new positions for fellatio can help to make sex more of a game than a race to orgasm.

KEEP IT GAY

BY FRANK WILLIAMSON, M.A.

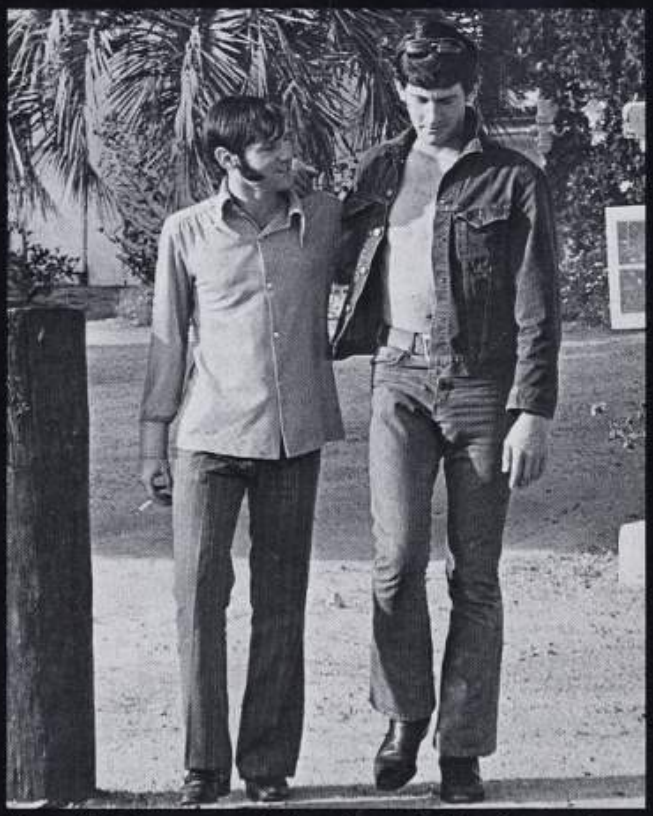
IF YOU'VE BEEN TAKING YOUR SEX LIFE A LITTLE TOO SERIOUSLY, LATELY, IT'S TIME YOU STARTED REMEMBERING THAT IT SHOULD ALSO BE FUN.

What makes some sex encounters better than others—more fun? How are some enhanced and enriched? Why are some guys more desirable as partners—even if it's a one-time-only affair—than others? What makes one evening with a certain person more memorable than literally hundreds of other nights with almost as many other guys?

There are no stock answers, of course. Sex is too personal a business and preferences vary too widely. Every gay has to look at—and into—the question from his own point of view. But while no one set of rules exists, there are broad guidelines for keeping sex gay in every sense of the word.

Let's assume, for example, that you're unattached but, like so many gays, you dislike the basic idea of tricking and one-night-stands on principle. But it's Saturday night and you feel like going out. You go to your favorite bar, talk to friends, and see someone interesting across the room. You smile, cruise, approach, talk, maybe dance (if the place has a license) and eventually leave the bar together for "coffee" at your place. So far, it's been a standard gay courting ritual—one which, however often repeated, tends to hold a strange fascination and excitement for perhaps the majority of gays.

At this particular point, you may feel hesitant about thinking of the guy you're with as a "trick"—that seems like a cold, impersonal word that is best



Every first-time encounter has elements of mystery and promise that make it exciting and challenging to most gays.

It's *after* the orgasms that gays have an opportunity to get to know each other and share a sense of belonging.

reserved for those anonymous guys who enter everyone's life for a few erotic moments and then disappear, as much a stranger at the end of the sexual encounter as they were at the beginning. No, especially if you like this guy you're with, the tendency is not to think of him as a trick because maybe—just maybe—he'll turn out to be a lot more.

Although it's clearly understood that mutual physical attraction is a large part of what draws any two gays together for sex, most gays generally prefer their encounters (other than at a bath, or during an orgy) to be something more than a slam-bam-thank-you-man affair. What happens from this point on, as you open your front door, can make the difference between just sex and an experience to remember.

If you're wise, and of an optimistic nature, you made some basic preparations for company before you even left the house. There's a night-light in the bedroom, the place doesn't look like the Army of Nothern Virginia camped out there, the lights in the living room are on, low. If you've got a stereo, you've put out some good records for quick access, or the radio is pre-tuned to a station you want to accompany the mood. If there's a fireplace, it's ready for lighting. Walking into what already is—or can be made in a matter of seconds—a warm, relaxed, mellow atmosphere puts you several steps ahead.

A preliminary period of private and personal contact, out of the distracting bar setting, is the real beginning of any encounter that hopes to go beyond just bedroom calesthenics. It's a time for each partner to subtly reassure the other that he's interested in something other than just a warm body. It's a good time to talk, over coffee, a drink, or a liqueur, of many subjects *other* than sex—you'll get to that soon enough. It's a way of verbally feeling each other out. Keep the conversation relaxed—away from any impression that you're

Every sex encounter should be enjoyed fully in and for itself, unburdened by impractical hopes or unspoken demands.

There are times, of course, when sex will be fast and frantic—when good, old-fashioned lust takes over completely.

laying all your cards on the table, or from assumptions that the relationship is already more than it actually is. The key word here is "relaxed."

This doesn't mean, of course, that just by following these guidelines, orange blossoms are automatically in the air. But in order for any potential the relationship may have to be fully developed, the attraction must go beyond the physical. Listen to what he says, and how he says it. If you like what you learn about him—and vice versa—it makes the desire for intimate contact more intense. This build-up can't be achieved if you bolt for the bedroom the minute the front door closes behind you. Take your time. Work up to it gradually. Touch. Kiss. Hold each other. And when your mutual desire becomes too intense, go to bed and make love. (You don't even have to go into the bedroom, of course—sex on the living room floor in front of the fire can be a memorable experience in itself.)

It's important that, although the hour may be late, you don't rush the act of love as though it were a set of sexual exercises before bedtime, similar to push-ups or deep knee bends. Let the sex build, too.

Don't be afraid of affection—and don't forget

Sex that is more than just a drive for orgasm—that includes touching and fondling—is, for most gays, the best sex of all.

that there's a whole body there, not just a set of genitals. Really good sex is a feast, not a trip to McDonald's.

Several years ago, there was a musical called *House of Flowers,* which included a set of lyrics you might keep in mind:

"Who needs a friend with a hasty heart,
Who's only pleased with the tasty part;
Enjoys the cherry without the stone,
Loves to love, then leaves you alone?
In my mind, there's nothin' worse'n
That primitive, insensitive kind of person!"

Sexual activity is best when it's reciprocal. One-way traffic is fine on the street, but not in the bedroom. If you're not overly turned on by a tongue-bath, but your partner wants to give you one, let him. And don't just *let* him—try to relax and concentrate on the sensations he's creating. (Men in our society are subtly trained to *not* respond to gentle erotic stimulation of any part of the body except the genitals. It may take some time to break this negative conditioning, but gays who have done it report that there's a whole world of subtle erotic sensations they'd never experienced before.)

Obviously, if he likes giving a tongue bath, he'll also enjoy *getting* one. So put yourself out a little, if you have to, and return the favor—but try your very best not to make it *seem* like you're just doing your

duty. Use the experience to expand your own sensations, and your awareness of your partner's body. We all know the male body is a turn-on, but few of us take the time to get to know *all* of it. Every guy's body is different—an uncharted territory of potential pleasure. Get to know it. Relax. Enjoy.

At its best, sex is a total immersion of the self into pure, physical sensation. It can also be tremendously rewarding, emotionally, when you learn to turn the entire world off and just submerge yourself into the moment. Good sex *is* love. It's a peak of intimacy, of sharing, of belonging, not that often experienced in life. Even if your partner is someone you may never see again, it shouldn't matter. The emphaisis is on *now*.

Though you may not know, when you get home, just where the sexual part of the evening is going to take place, it's fairly safe to assume it will probably be in the bedroom. And, here again, advance planning is called for. How about having the bed neatly made but turned down? Maybe a candle or kerosene lamp nearby, ready for lighting? And, if you're into anal intercourse, a towel and lubricant out of sight but within arm's reach?

Tune your mental radar to your partner's wavelength. Listen and look for clues, and follow up on them. Likewise, don't be hesitant about sending out subtle clues of your own. Every encounter is different, and it can be a lot more fun for both partners if you each treat it as a fascinating and enjoyable

Good sex *is* love. It's a peak of intimacy, of sharing, of belonging, all too seldom experienced in "real life."

game. If he likes to verbalize his pleasure, verbalize yours. If *you* like to verbalize during sex, try it and see how he responds. (Some gays find explicit talk during sex to be a real turn-on; others find it disconcerting.)

There are times, of course, when sex will be fast and frantic—when good old-fashioned lust takes over completely. There's nothing at all wrong with this, if it's mutual. But remember that to get right down to the nitty-gritty when either or both of you would just as soon take your time is to cheat yourself out of a lot of pleasure.

One of the most neglected aspects of gay sex is what happens *after* the climax. Too often, guys are used to either just rolling over and going to sleep, or to getting up, getting dressed, and going home. But this post-ejaculation period can be one of the most satisfying and rewarding parts of the entire encounter. It's now, after the gonads have had their way, that you can *really* relax, bask in the afterglow, and share a form of pure, unadulterated closeness and affection not possible before. It's in this period that the spark of future potential for a relationship—if there is any chance of one—will most likely show itself. And even if it doesn't, it still

Anal intercourse can be either a means to sexual pleasure, or a way to share love—depending on the partners' feelings.

There's a fine line between wearing your heart on your sleeve and being afraid to show emotion when you feel it.

Mutually attracted gays usually get right to sex—but often with the secret hope something more might develop from it.

allows a little extra time of feeling and being together.

Each sex encounter should be enjoyed fully in and for itself. Don't go into it burdening it down with impractical hopes or unspoken demands. It's not easy to walk the line between wearing your heart on your sleeve and being afraid to show emotion when you feel it. But when you are in bed and there is, for all practical purposes, no one in the world but the two of you, don't be afraid to let go, to plunge as deeply into romanticism as your partner cares to go.

Tomorrow is an unknown. All you have is today, to do with as best you can. Keep it gay. ●●●

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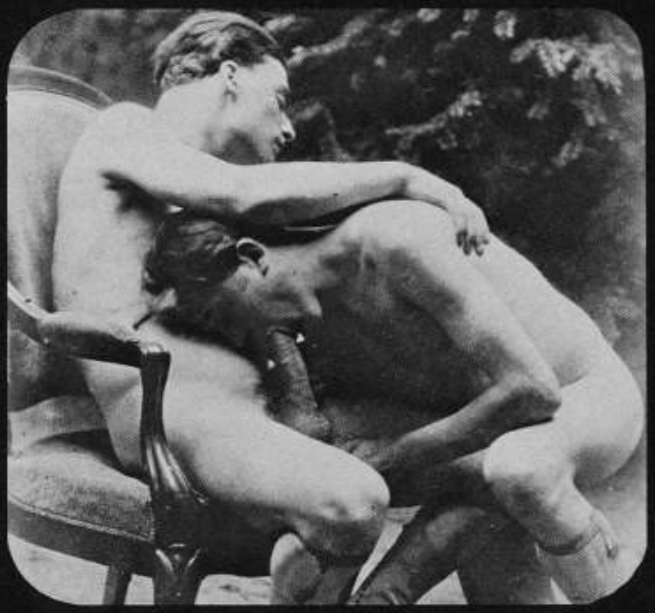
Comfort, Alex, Ph.D. (ed.). *The Joy of Sex.* New York: Crown Publishers, 1972.

Ellis, Albert, Ph.D. *Sex and the Single Man.* New York: Lyle Stuart, 1963.

Tripp, C. A. *The Homosexual Matrix.* New York: McGraw-Hill Book Company, 1975.

THE GAY OLD DAYS

Grandpa may not have been gay, but chances are he had a brother, cousin, or friend who was. Being gay isn't a new phenomenon, as these turn-of-the-century snapshots prove. They also show that not all that much has changed over the years—except that most gays today prefer taking their shoes and socks off for sex.



Today's Trade....

by Robert Chappelle

We've all heard the old saw—but a lot of guys out there honestly think that the only way they can come out of their closet is to pretend they never left.

Because they are often unable to admit their desires even to themselves, many men who seek out gay sex protect their illusions of being "straight" by not reciprocating.

"Hey, look, man!" Danny exploded, forcefully nudging his bedmate away from him. "Just because I let you suck my cock don't make me no queer! You better keep your mouth down there where it belongs, or you're gonna get some fist in it!"

Tom, the young gay who'd invited Danny to his place and into the bed, realized he'd made a tactical mistake. "Sorry, buddy," he said softly, lowering his head to resume the tongue-bathing he was giving his good-looking, even younger piece of trade. "I got carried away there for a minute."

"You knew what I came up here for," Danny reminded him unnecessarily. "I had my pick of guys to go with tonight. You're lucky you got me. But just 'cause I like you, that don't mean I'm gonna let you *kiss* me!"

Tom's experienced mouth went back to Danny's crotch, where its attentions were eagerly welcomed. He knew from dozens, possibly hundreds, of similar situations that Danny's threat of "some fist" in his mouth was rhetorical. At worst, the trick would thrust Tom aside altogether, get dressed and coldly take his leave. Back to the bar where they'd met, no doubt. This time Danny would be explicit as to exactly what he'd tolerate in an overnight date with a "queer."

Tom, too, had the option of calling it off then and there. But he was content, under the circumstances, to satisfy himself with one-way service of Danny's sexual demands. The boy was attractive, and responsive enough, in his way. Danny's hands, grasping at his fellator's head and forcefully guiding its urgent, deep-swallowing movements, were revealing evidence of the trick's willing participation in the sex act he craved and pretended to despise at the same time.

As presumed instigator and, certainly, host of the party, Tom had a commitment to go through with it on his trick's terms. Hell, why not? Danny was good trade—safe, clean, and open enough about admitting he genuinely enjoyed the sex.

And if later, when the trade was thoroughly drained and satiated, Tom should discreetly masturbate against his inviting thigh, Danny would be either asleep and unaware—or he'd accept the nasty contact silently, passing it off as one of the hazards of having to depend on young faggots to get your rocks off for you.

The two woke in the morning for a perfunctory repetition of the night's action. "Blow me," Danny

There are a great many gays who derive intense sexual excitement from "going down on" a supposedly straight male.

demanded of his bedmate. Tom did, whether or not he was sexually stirred to perform his oral function again. They both understood that it was important to Danny to affirm, in the clear light of day, that he was completely the masculine, passive partner in the brief relationship. With his masculinity confirmed, and yet another first-rate blowjob to his credit, Danny could leave Tom's bed, perhaps with a vague promise of getting together again. "You suck good cock, man," he smiled. "I always like to have a few of you guys in my address book."

Imperfect as their brief relationship had been, Tom felt a surge of excitement and gratification at his trick's hint of more sex dates to come. It hadn't been all as one-way as Danny wanted to think, Tom mused. There'd been a moment there, when their sex-flushed faces had touched, that the gay guy was certain of a subtle, electric current of mutual desire passing between them. Instinctively, thoughtlessly, Tom's mouth had moved to meet Danny's. Only at the instant of their lips touching did the trick break the embrace in an automatic re-

Gays who enjoy sex with trade often hope they'll be the one to "bring him out" into the open acceptance of being gay.

jection triggered by violent emotion. *You're gonna get some fist in it!*

One of these times, Tom figures, Danny won't bother fighting it. He'll accept a deep kiss on the mouth, maybe even return it. "Lots of guys kiss," Danny will reason. "That don't make them queer!"

Danny is, of course, a practicing homosexual. If—as is often the case—he took the initiative in letting Tom know he was sexually available, and that he preferred Tom to other potential sex partners he could have had, Danny could well be a more active and experienced homosexual than Tom is. However, for reasons he may not even understand himself, Danny must persist in telling himself (and his gay sex contacts) that he is "straight." He plays only the masculine role in sex, preferring to lie back in bed, allowing another male to fellate him "because men are better cocksuckers than broads are," or perhaps because "it's less of a hassle going with a queer. They're easy to get, and they don't expect anything from you except your load." Sometimes he'll perform the masculine part in anal intercourse, too, telling himself that "a hole is a hole," and that some holes are tighter than others, thus more gratifying to conquer.

His self-deception will very probably continue, for as long as he can sustain it, even though Danny relies entirely on homosexuals for his sexual outlet. If he remains long in the same community, making his contacts within the same circles, he will sooner or later gain the reputation of being "gay trade" or, if he clearly prefers the anal route, an "asshole jock." In short, Danny is accepted as a homosexual by every homosexual he knows—except himself.

Tom's hope, meanwhile, is that a certain guy (hopefully himself), under just the right circum-

stances, will cause Danny not only to return the kiss, but to take the situation forward to its logical culmination.

There are a number of reasons to believe that Tom's hope is by no means improbable. For one thing, Danny is selective about his sex partners. "I don't let just anybody fool around with my body," the trade is careful to point out. He responds as strongly to a sex partner's youth and natural good looks as the partner does to *his*. Furthermore, Danny is not a hustler. Oh, he'll take money if it's offered. "If it'll make you feel any better about it," Danny will graciously assent, sensing that often his homosexual friend is burdened with misigvings of his own about the relationship. By making it clear that he's no whore, Danny has inadvertantly cut himself off from the alibi that he goes with gays only because he needs the money. Pinned down then to explain exactly why he goes with gays, Danny will probably rely on a standard evasion, intended actually to block the nagging question out of his own consciousness.

"You're a nice guy," he might say, "and I was feeling generous. I know how much you need a stiff prick." Or, coolly: "We both got what we wanted out of it, didn't we? Isn't that enough?"

Still, Tom, who has caught the undercurrents of Danny's response and has understandable reasons for wanting to pursue the acquaintance, remembers little things, telltale things that happened between them. The way Danny stroked his fellator's hair during the height of the sex act . . . a few involuntary words of endearment Danny choked out in the throes of orgasm . . . .

Danny may or may not cross the line of deep, ingrained social taboo that separates him from the full physical and emotional expression which Tom believes (and with good reason) is natural to Danny's so-far repressed sexuality. Until that time comes—in Tom's arms or those of an equally sympathetic and honest partner—Danny stands as a too-typical example of what famed psychotherapist C. A. Tripp, in his recent *The Homosexual Matrix,* terms "denial by means of the gender-role umbrella." In Tripp's definition, a "denial-umbrella" is a means by which "people can practice homosexuality without having to admit to themselves or to others that they are homosexual—though they may be exclusively so."

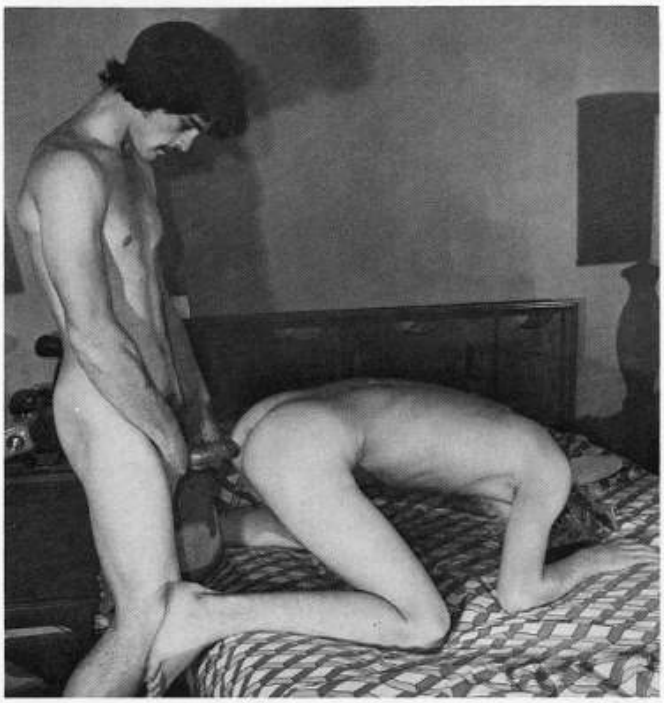
Of these men, Tripp writes: "They preserve their male image by being the dominant partner in intercourse, or by lying back to be fellated. That both acts are highly phallic, that neither is receptive (in the sense of being penetrated), and that both could occur with a heterosexual partner all support the rationalization that what they are doing is 'not really homosexual.' . . . It is interesting that many law-enforcement officers and judges accept the whole rationalization, arresting and sentencing only the receptive partner, who may have been the least aroused and the least responsible for having arranged the contact.

"The odd notion that same-sex contacts are homosexual only for the partner whose gender-role is inverted (that is, the one who brings the other to climax) has a long tradition. The idea is reflected in the popular notion that effeminate persons are homosexual, that homosexuals are effiminate, and that lesbians are tough and somewhat 'phallic,' if not Amazons.

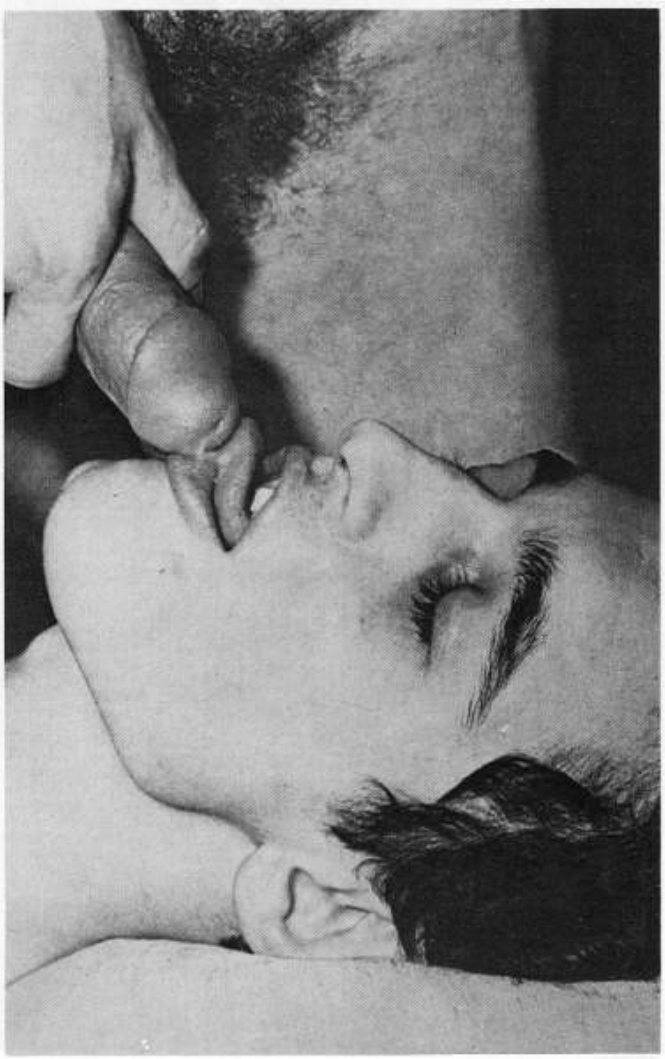
". . . It is astonishing that so many observers have been taken in by these posturings, and are willing to believe that male homosexuality requires inversion, that it applies only to the submissive partner. The fact, of course, is that sexual contacts between males are patently homosexual for both partners. Both are usually extensively motivated, too (nobody responds easily to a partner who is seen as sexually meaningless)."

Tripp, whose central thesis is that homosex-

Despite what the trade may think, the fact is that sexual contact between males is patently homosexual for both.



Telling himself that "a hole is a hole" may be a trade's way of justifying the pleasure he gets in anal intercourse.



There are a lot of gays who, because of their own problems, take great pleasure in being sexually "dominated" by trade.

uality is a natural and emotionally rewarding form of sexual expression, as well as a universal one, further categorizes "denial-umbrellas" as various rationalizations whereby homosexual behavior is "okay" in the homosexual's own eyes under certain circumstances where the participant can deny (to himself, at least) what he is really up to.

In the "personal-innocence umbrella," a sexually ambiguous male accepts gay relationships, even those in which he plays the "female" role, only if they are instigated by the partner, someone dominant enough to sweep him up in the current of desire so intensely that the "reluctant" performer can say afterward, in effect, "He caught me in an unguarded moment. I was doing it for him before I even knew what was going on."

Sometimes these men become expert at seducing others into making advances, Tripp points out. Or they may have the sort of personality which conveys an easy approachability, resulting in the homosexual advances they crave. "The underlying assumption," Tripp writes, "seems to be that to overtly move toward a partner is the essence of commitment and desire, while to react to a sexual opportunity is 'only natural,' expecially if one is caught up in another person's desire.

"The excuse for a homosexual contact often is that one was drunk or asleep at the time," Tripp discovered. Is there a gay around who doesn't know this scene by heart? "I was so drunk last night, I don't know what happened." The implication being that you'd better not tell him; the subject is closed. (Kinsey, as far back as 1948, noted the prevalence of this same evasion, which he summed up in the words of a serviceman: "It was in the dark, and I didn't know the difference.")

Then there's the "only-for-now-umbrella." Many people rationalize homosexual activity by conceiving of it as merely temporary, a holdover from what they did when they were younger, or as a pleasurable activity that happens to be available now but which will lose its appeal when they settle down into heterosexual stability or simply "grow out of it."

It is frequently known that the "romantic roommate" relationships among college students, many of whom have never been alone with anybody in long, undisturbed privacy before, will progress to the level of genuine passion and jealousy when the "roomie" lets his erotic attention turn elsewhere. "We had sex with each other because we were horny guys, and there was nobody else." Yes, but it was lovely while it lasted, wasn't it?

Tripp concludes his "denial system" list with the "special-friendship umbrella," in which there is no longer any evasion about the all-out homosexulaity of the friendship—but only between the two.

Tripp reports: "Such special, often highly

Having a gay "blow" him is important to a trade who needs constant reassurance that he is the dominant partner.

romanticized relationships gain their credence not only from the emotional intensity that may be present, but from the feeling that no other person of the same sex could possibly 'turn them on' in this way. As in all romantic situations, the purely sexual elements may be utterly eclipsed by what is felt as an abounding affection. When such a relationship, including the sex that goes with it, is the first of its kind for a person, it may very easily seem unique and simply not to be recognized as a classical homosexual experience.

"Similarly, many young people who have an intense first homosexual experience may still not realize that it indicates anything about themselves. They conceive of homosexuality, if they think of it at all, as something utterly alien done by strange or ef-

feminate people, certainly nothing that causes emotions to soar as theirs do."

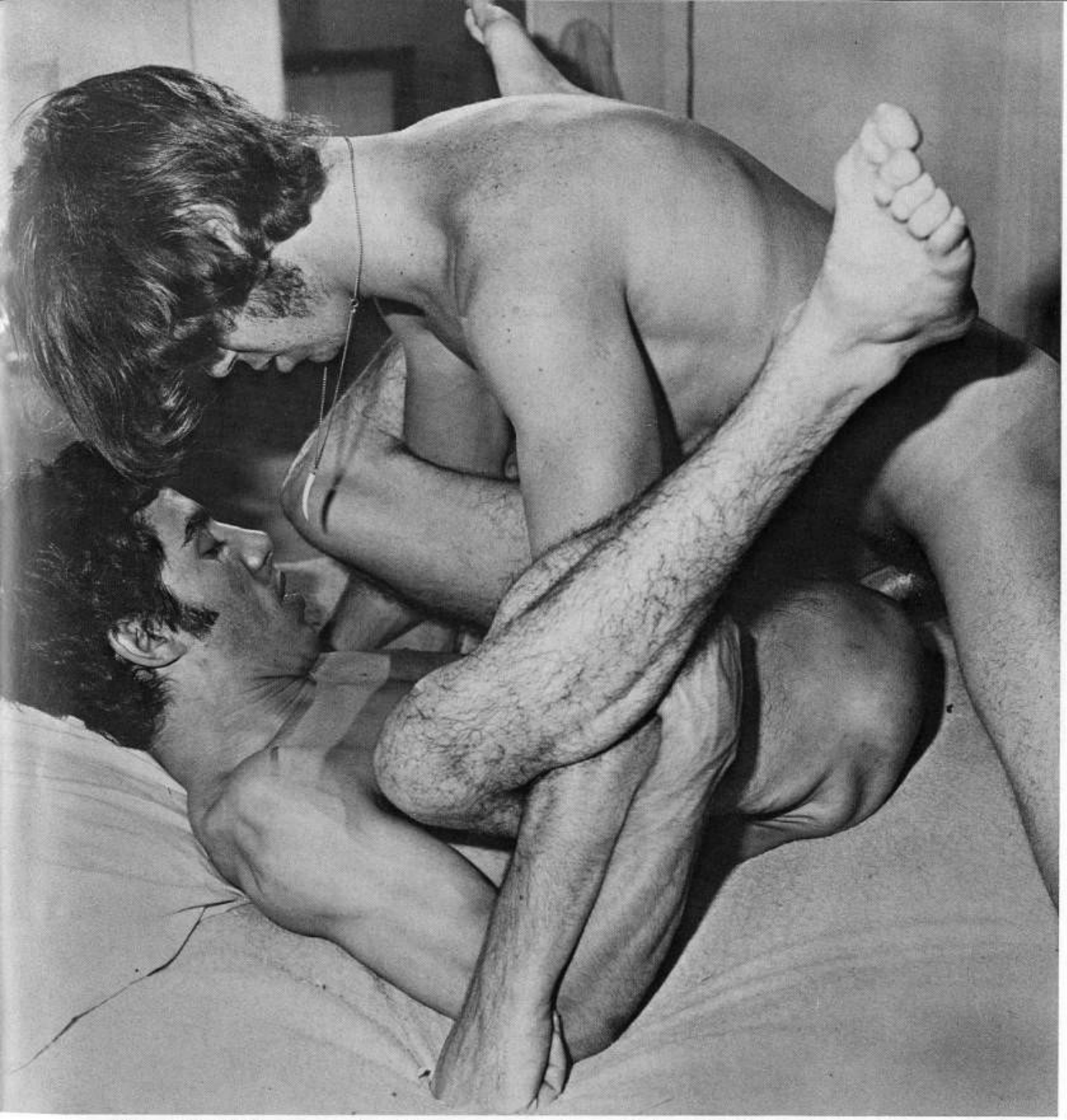
Of all these common "denial" tactics, Danny's—the pose that he is "all man," finding active, up-front homosexuality abhorrent—is the only one which is keeping the self-deluded person from engaging in active, healthy gay sex. Those males lumped together under the other "denial umbrellas" are, after all, sharing sexual pleasure and emotional gratification with their partners. They may be kidding themselves about what they really want out of their erotic lives, but they are *living* them.

The author of *The Homosexual Matrix* is a scientific observer, albeit a remarkably sympathetic and good-humored one. He makes no judgments about his subjects' methods of coming to grips (or evading altogether, if you wish) their inherent homosexuality. His position is that all the "denial umbrellas" can be shed successfully—if the particular homosexual wishes to face his own nature head-on. But he leaves his reader with the impression that he thinks some of these people are well advised to leave well enough alone, given contemporary society's continued stigmatization of homosexuality. What's the harm, Tripp seems to conclude, as long as the guys are getting away with it, and nobody is getting hurt?

Tormented, deeply repressed personalties like Danny are the ones actually suffering under their own socially imposed restrictions. Most of their actively gay contacts are, for their own reasons, no doubt happy enough to enjoy them as they are—attractive, fairly agreeable pieces of young trade who are, in Danny's own terms, "generous, because I know how much you need a stiff prick."

It takes a genuinely understanding, truly sympathetic gay companion like Tom to deal with Danny's personality-crippling frustration. Because Tom possesses not only the loving nature, but the physical attractiveness which can "bring out" Danny's homosexual personality, it seems that Tom (or someone very like him) will be the person to help Danny take his first significant steps in the

A man may have an intense first homosexual experience and still not realize that it indicates something about himself.



The relationship between a trade and his gay partner is often symbiotic—each fills the other's not-just-sexual needs.

direction of an honest, outgoing, self-fulfilling emotional life.

When Danny accepts another male as his love partner, it may be said that he "owes it" to the other fellow to "come out" for him, to share and return the happy sexuality he is being offered.

But regardless of what Danny "owes" his future homosexual companions, he most certainly owes it to *himself* to accept—and to act on—his own true sexual nature. Until that happens, Danny is quite literally not living his life. ●●●

SOURCES:

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Artist: Aubrey Beardsley

The Fantasy Monster

by Pete Hollister

Remember Pinocchio, who runs away to the Land of Toys, where every boy lives out his dreams—but is turned into a donkey? For gays, erotic fantasy is all too often a Land of Toys, and the price they pay is nearly as bad.

Someday he'll come along, the man I love,
And he'll be big and strong, the man I love . . .

It's three a.m. The bars closed at two, and the patrons of the after-hours coffee bar look like the survivors of a shipwreck. They stand around singly or in little knots and clusters, their faces reflecting the hour. Some are trying to sober up; some are getting their second wind and talking animatedly with friends; some are too tired to do much talking, but don't want to go home alone. Every guy in the place has his own reasons for being there—and the Fantasy Monster is not the least among them.

Nearly every gay who has ever gone to a bar has seen the Fantasy Monster in action. See that guy over there? He's had two or three opportunities during the evening to go home with someone, but he didn't. Loyalty to a lover? Perhaps. Just out for a good time? Perhaps. But watch how his eyes move. Even when he's talking to one guy, he's cruising another. Chances are he's a victim of the Fantasy Monster. He hasn't gone home with anyone because he's waiting for "something better." And the odds are that he'll wait too long and, even with the buffer of the coffee hour, go home alone.

Fantasy, like fire, can be either a faithful servant or a cruel master. Gays, raised in an atmosphere of straight hostility and their own confusion, often tend to rely more heavily on fantasy than do most heterosexuals. Fantasy offers a buffer between the exposed soul and the anti-gay world that surrounds us all. It holds out hope for young gays isolated from the gay community, and for those gays of all ages who seek in fantasy an escape from loneliness.

There are two basic types of sex fantasy, which are frequently combined—they might be called "situation fantasy" and "people fantasy." Situation fantasies usually act as background, and are often highly enjoyable. They frequently lend themselves to acting-outs that can add zest to sex. Fantasizing that you and your lover are on a desert island having sex on the beach under a palm tree, for example, is great fun—and can be acted out if there's some outdoor location around in which you can be guaranteed total privacy. Situation fantasy can also provide the spark for spur-of-the-moment sex which can be extremely erotic (say, for example, in your closed garage when you've just gotten home from an evening out). This is the type of acted-out fantasy that helps keep any relationship vibrant and alive.

But when fantasy gets out of control, the Fantasy Monster is born, and the servant becomes the master.

Ron H. is an example of an individual who has let harmless situation fantasy become a Fantasy Monster. Ron is impotent unless he's in a situation of potential danger. Public johns, parks, subway stations, in a car moving down the freeway, on the fully exposed balcony of his high-rise apartment late at night—these are the only kinds of circumstance in which Ron's *fantasy* of sex can come close to being matched by reality.

Ron is not alone, though his case may be somewhat extreme. If you're into group sex and you attend a party which turns into an orgy, fine—there's a little bit of the exhibitionist and voyeur in all of us, and a good balance between fantasy and reality is a

healthy thing. But if you *have* to have an orgy in order to function sexually, you're headed for deep trouble. Over-dependence on *any* one aspect of sex to the total exclusion of enjoyment of any other is inevitably stunting to emotional growth.

The Fantasy Monster, however, lurks more strongly—and is far more disruptive to gay relationships—in "people fantasies." People fantasies are, of course, probably the most basic element of solo masturbation. Nearly every gay fantasizes about someone else (usually in terms of having sex with them) during masturbation. It's also not at all uncommon or unhealthy to fantasize about one individual while having sex with another—occasionally. But if your last several sessions with your lover involved your fantasizing about someone

No two sex encounters are going to (or should) be exactly the same—not even with the same partner.

It's not at all uncommon or unhealthy to fantasize about one individual while having sex with another—occasionally.

else while he's fellating you or you're engaged in anal intercourse, maybe it's time you and he had a talk about your sex life.

Carl F.'s Fantasy Monster has made him unable to have sex unless he's fantasizing about two other guys—no matter who he's with. "One time I tricked with a guy who was so fucking beautiful I couldn't believe it," Carl says. "He had a body that wouldn't quit, the world's most perfect cock, and he used it like nobody I've ever met before or since. But while we were making it, I was fantasizing about two studs in some movie I'd seen. Later on, of course, I'd fantasize about *him*—when I was with someone else!"

If you find just a trace of yourself in Carl, it's an indication that fantasy might be getting the upper hand—if it doesn't already have it. The enjoyment of sex is a perfect example of the balance which should—and, for happy, emotionally healthful sex, *must*—exist between mind and body. The physical pleasures of sex are as subtly varied as the individuals who engage in them. No two sex encounters are going to be exactly the same—not even with the same guy. But the gay who has fantasized his sex to the point of losing control to the Fantasy Monster often *has* to force every encounter into set molds.

The fact is that every individual's sex technique is different and should be enjoyed for itself—which guys who are, truly, sexual gourmets already know. To set up a fantasized version of what sex has to be like for you to be able to enjoy it is not only to cheat yourself of a good deal of physical pleasure, but to cut off your sensitivity to a vast spectrum of techniques and those subtle differences which make sex interesting as well as exciting. Trying to force what *is* into what you *think* it should be is foolish—but many gays do it as a matter of course.

There are times, of course, when fantasy can be used as a frosting, to give a needed boost when for some reason or another you're not at your peak—or your partner's techniques just aren't getting through to you. In *The Pleasure Bond*, Dr. William E. Masters, of the Masters and Johnson research team, observes that: "All of us use fantasy, to greater or lesser degree. It is a form of self-stimulation. It helps us move from where we are to where we want to be, when the occasion warrants. In that sense it is a bridge and can be very useful."

Spur-of-the-moment sex in an unusual location—say, in a closed garage after a night out—can be extremely erotic.

CHARGER

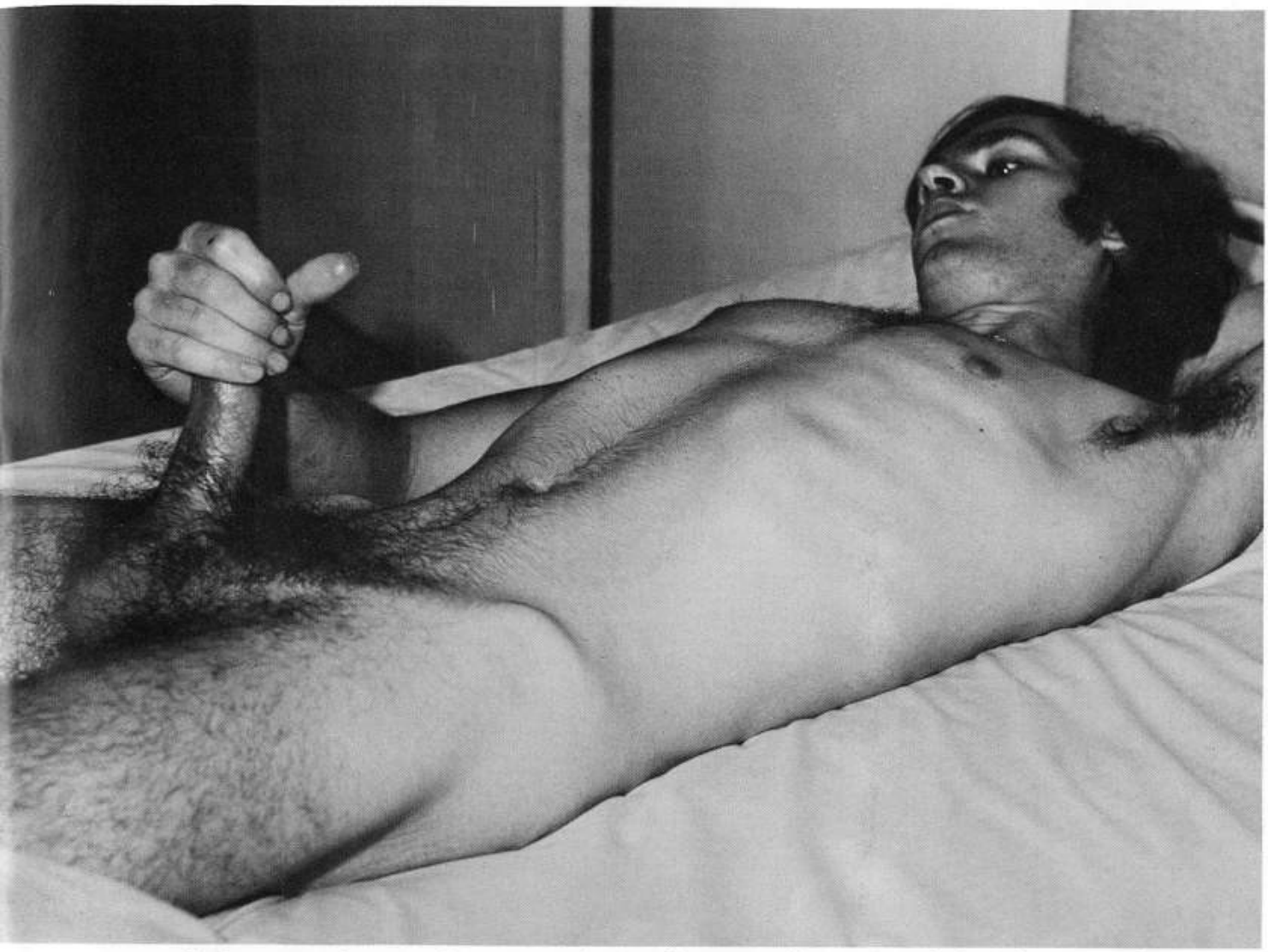
Fantasy often adds spice to sex—but too much spice covers up the true appreciation of any meal. Fantasy works best when it works *for* you, and at these times it can be a delightful servant, indeed.

Fantasies may be powerful, but in the case of individual relationships, they are often fragile. The weight of reality breaks them—and in the process often breaks up gay relationships before they are strong enough to stand on their own. It is, for many, far easier to say: "Oh, the hell with it" when a relationship starts deviating from the fantasy one held about it, rather than to expend the effort to make it work on a realistic level.

Donald Webster Cory and John P. Leroy note, in *The Homosexual and His Society*, that the "homosexual's tendency to fantasize . . . is above average. . . . One is supposed to 'fall in love' rather than grow into it. One is supposed to leap into it rather than make the necessary effort, take the time, and offer the personal sacrifices that are essential to the cultivation of enduring friendships and loyalties." Cory and Leroy have touched here upon a point seldom considered in gay relationships—that lovers must also be *friends*. The Fantasy Monster seldom thinks in terms of friends.

Gays who want a lover so badly they can taste it (and there are many) tend to set their goals too high—again based largely on fantasy. They've dreamed so long and so strongly about what they want and what they expect that they lose all track of reality. All too often, *no one* could possibly live up to the image conjured up in the dreamer's mind. Every

One of the reasons many gays enjoy troilism is because three-ways frequently have an air of fantasy about them.



Nearly every gay fantasizes about someone else (usually in terms of having sex with them) during masturbation.

gay's Prince Charming *is* out there, somewhere—at least potentially. But if your Fantasy Monster has convinced you that Prince Charming has to be an Arnold Swarzenegger look-alike, forget it. Success in finding Prince Charming lies in being able to look for him *inside* a body, not outside.

(That so many gays fall victim to the Fantasy Monster in this area is not surprising. Our entire culture is almost pathologically hung up on youth and beauty. This goes for straights as well as for gays, and demonstrates the power fantasy can hold over an entire society.)

But let's assume that the dreamer does find someone, and falls in love. Once, after a period that varies for each couple, the fantasies of love begin to come into serious conflict with the realities of love, it is the Fantasy Monster who lurks in the dark recesses of the dreamer's mind and whispers with his cousin, Boredom: "Bill's old hat. Sex with him is stale. But, now, Sam, over there, would really be a lot of fun in the sack. You'd never get tired of *him*. You ever get a close look at that basket? Think about it—him lying there in front of the fireplace with a roaring hard-on, his body glistening in the light. He smiles up at you and holds out his arms. . . ." And, unless the dreamer has both his feet firmly planted in reality, his long-sought lover relationship is headed into rocky waters.

Not, again, that lovers *don't* occasionally fantasize about sex with other people. There's nothing unusual about this, and lovers who *do* fantasize about someone else from time to time certainly shouldn't feel guilty about it. But it's a matter of degree—of who's in control, the fantasizer or the fantasy.

The Fantasy Monster is behind most of the macho games many gays play. The "specialty" bars and baths cater blatantly to gay sex fantasies: cowboy

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Overleaf: **Orgies are fine for gays into group sex—as long as they don't *need* an orgy in order to function, sexually.**

Lovers who fantasize about someone else from time to time certainly should have no reason to feel guilty for it.

and Western, motorcycle, S/M—you name it. Males in our society are raised to play macho games (which include football, boxing, etc.)—but only among gay males does the sexuality latent in all these games rise openly to the surface.

Gay fiction perversely plays on gay fantasies to feed the fires of sexual discontent—be it with a lover or in the search for a permanent relationship. Tricking in the "fuck books" is never a problem. All the characters are young, beautiful, always available, and absolute experts at anything and everything they attempt in bed. Cocks are always "huge," balls always "massive," ejaculations are frequent and copious, measured in cupfuls and gallons. No one has sex hangups (though the author's own sexual preferences inevitably dominate the books' action). This all makes for highly erotic reading, but its relationship to real life is almost totally nonexistent. Gay erotic fiction is all too often little more than a lure for the Fantasy Monster.

Once the Fantasy Monster gains control, he'll go to great lengths to hold it. Gays under his domination often turn to drugs/alcohol to ward off reality. Poppers (amyl nitrate, a heart stimulant), pot, good old stupefying booze—all are often the "magic potions" by which the Fantasy Monster rules.

How can you tell how strong a control the Fantasy Monster has over *you*? Think about it. Review your recent sex encounters and see how big a part fantasy played in your enjoyment of them—

and whether you would (or could) have enjoyed them *without* fantasy. And the next time you go to bed with someone, concentrate on the here and now—on your partner and on the sensations you're both giving and receiving. If you're further into fantasy than you'd thought, it may not be easy to break out of the trap, but try. Getting fantasy down to a realistic level where *you* rule *it* rather than it ruling you may take time, but it's well worth the effort, in terms of a better awareness of sex and your ability to enjoy it to the fullest. ●●●

SOURCES:

Cory, Donald Webster, and John P. LeRoy. *The Homosexual and His Society*. New York: The Citadel Press, 1963.

Masters, William H., and Virginia E. Johnson. *The Pleasure Bond*. Boston: Little, Brown and Company, 1974.

McCary, James Leslie. *Sexual Myths & Fallacies*. New York: Van Nostrand Reinhold Company, 1971.

Performing fellatio to orgasm often provides both partners with enough sensual pleasure that fantasy isn't needed.

Most gays for whom anal intercourse is a primary sex outlet have some degree of preference for one role or the other.

SEX HANGUPS: The Mind in Chains

by Chris Robbin

We've all got our preferences and prejudices in sex—but the stronger they become, the more they stand in the way of our development as happy, emotionally mature gays.

Few prisons are more confining or more stunting to emotional growth than the prisons we build in our own minds. Having erected the walls with ignorance, we proceed to chain ourselves to them with irrational prejudices and baseless fears. Sex hangups are among the most debilitating of all, for they not only limit our potential enjoyment but frequently stand in the way of the development of a lasting one-to-one relationship with another individual.

There is a considerable difference between natural sex preferences and sex hangups. Not everyone, after all, is going to—or should be expected to—like every possible form of sexual expression, but sex hangups are almost invariably sex preferences and/or prejudices gone wild.

Acts which are variety for most gays—like ejaculating on a partner or being ejaculated on—are compulsion for others.

The more varied a couple's sex life with one another, the less likely they are to seek excitement with someone else.

Just having a sex hangup isn't particularly unusual. Most people, straight and gay, have them. But the more strongly an individual allows himself to be shackled by his hangups, the more difficult it is for him to reach his full potential as a mature and happy human being. If you think *you* are free from sex hangups, perhaps you should think again. The more strongly you react to the subject of any specific area of sex, either positively or negatively, the stronger the indication that you're probably harboring some sort of hangup about it.

Many hangups are relatively harmless, their roots buried deep in the individual's past. Tom I., for example, is married and considers himself bisexual—a condition some might consider a hangup in itself. When he has gay sex, Tom has few inhibitions about what activities he'll engage in. His hangup is that he'll never get totally undressed when he's having sex with a man. Tom's is a minor hangup; total harmless—but it is the kind of idiosyncrasy that is sufficiently disconcerting to his partners to interfere with their total enjoyment of the encounter.

Tom's hangup is on the same general level as being hung up on blonds, or redheads, or moustaches. Harmless, but limiting. And the more limiting any attitude toward sex may be, the more disruptive and harmful the hangup becomes.

Though they may not realize it, gays often use a word synonymously for *hangup: queen*—which doesn't always mean *feminine. Size queens* are hung up on penis size; *leather queens* on the elaborate trappings of the leather set; *chicken queens* aren't turned on by anyone over 19; *dinge queens* are whites who only want black sex partners. The list is endless. But the word *queen*

frequently implies tacit knowledge by the user that the person to whom it is applied has at least part of his mind in chains.

Again, let's make it clear that normal sex preferences are not the same as sex hangups. If, for example, John limits himself to being either the receptor or the inserter in anal intercourse, whether or not it is a hangup for him depends entirely on his own attitudes. If he *can* do either, and has tried it, but just finds one role or the other more satisfying for him, fine. But if he *has* to be on top, or goes limp at the thought of being the inserter, he has shackled his mind, and he'd better do what he can to loosen the chains before he finds he can't.

Worrying about a sex hangup, of course, only makes it worse. Gays who experience occasional impotence, for example, often find that excessive worry about it soon turns into a self-fulfilling prophesy. Most men experience impotence from time to time, for any number of reasons—they're overtired, had too much to drink, are worried over some (usually) temporary personal problem. Impotence needn't be a hangup, but it can easily become one through worry. If ever *you* should have trouble "getting it up" one evening, the thing to do is just chalk it up to experience and forget about it. Because it's almost guaranteed that if you allow yourself to worry about it, it *will* happen again.

Sex hangups generally develop slowly over the years—so slowly that they tend to become part of the individual, and he may actually be unaware of them. They are far more obvious to his partners, who may be reluctant to comment on them unless they are totally disruptive to the encounter. It's much easier just to go along with a trick's hangup than to create waves—and it's often a guy's hangup that *makes* him a trick rather than a potential long-term partner.

That gays have so many sex-oriented hangups is hardly unusual, considering the double dose of guilt under which every gay is raised. To be a sexually repressed minority within a sexually repressive society is a pretty large burden for anyone to handle. *All* men in our society are brainwashed from birth with what might be called the *macho syndrome*. This, as puberty approaches, includes the almost pathological assumption that one's value as a man is directly related to how far and how frequently he can sink his penis into a vagina. And no matter how successful he may be, or how hard he tries, he always has the sneaking suspicion that he's not the "man" he should be.

Gays, on the one hand, know full well that being a man does not depend on "fucking chicks"—but they still must contend with the vague idea that there is some standard of masculinity against which they must be measured. It's no wonder, then, that Levi's, leather, motorcycles, boots, and other "socially approved" symbols of the macho image should be so vitally important to so many gays. Thus we have gays who are hung up on guys with tattoos, guys with beards, guys with pierced nipples. You name it—if it's "masculine" and kinky enough, there's bound to be a group of gays hung up on it. Variations on the macho syndrome are probably at the base of the bulk of gay sex hangups.

Mike W.'s hangup is fairly typical, and is directly related to the macho syndrome. Mike is afraid to show any emotion to a partner. He finds it difficult, and sometimes impossible, to give anything but the most basic reciprocation in sex. And yet Mike is totally unaware of his hangup, and can't understand why he doesn't have a lover. Why, he wonders, can't someone accept him for who he is? The obvious answer to that question is another question: Why should they? *Everyone* has a right to expect sex to be a two-way street, so unless Mike finds a partner who is something of a mental masochist, or until he wakes up and starts operating on the Golden Rule, he's in for a lot of frustration.

Another offshoot of the macho syndrome is typified by Glenn J. His hangup is that he loves

Strong anti-anal hangups may make a gay lose his erection when he tries to be the inserter in anal intercourse.

to perform fellatio. Liking to perform fellatio is not, in itself, a hangup for most gays. But Glenn is only happy when he's fellating straight men. Glenn has been gay ever since he can remember, but he is so thoroughly brainwashed to the idea that "queers" are three evolutionary steps beneath scum that he actually believes it, way in the back of his mind. Glenn's hangup has him on a dead-end street as far as ever being able to develop a meaningful relationship with another gay—or even to develop his own potential as a self-confident, mature human being.

Many gays are chained to their sex hangups in ways that severely affect their ability to select a serious, long-term partner—ways which almost guarantee that no such relationship can, indeed, be established. Cal T., like many gays, has a strangely distorted macho image. He's so busy playing the role of super-stud as he sees it that he can't just relax and be himself—simply because he's afraid that "himself" could never live up to the image. Cal wants a lover, but his hangup constantly attracts—and makes him be attracted to—immature, flighty types who may be great in bed but who lack the emotional maturity necessary for any long-term relationship. (Part of Cal's hangup is that, though he doesn't realize it, that's probably precisely why he selects them.)

There are times, of course, when Cal's type of hangup works out all right—at least on a short-

If a trick is hung up on masturbation, it's usually easier just to go along with him than to make an issue of it.

If a gay is turned on by being dominant in fellatio, it may well be a trait he developed slowly over the years.

term basis. Gays with complementary hangups sometimes appear to fit very well together—but it is seldom what one might consider a smooth or emotionally expanding relationship. A mental masochist and a mental sadist often work out a mutually "rewarding"—if strange—relationship. One "suffers," the other "punishes." But for any successful, long-term, emotionally sound relationship, it's always better if the two men involved can work within overlapping spheres of interest.

Variety in sex is, indeed, one of the spices of life—but this variety *can* exist within a one-to-one relationship. The more varied a couple's sex life can be with one another, the less likely one or both of them will be to seek that variety outside the relationship.

Of course, in the formation of any relationship, each individual must face the fact that his partner, too, is likely to have a few sex-related hangups of his own. Establishing a relationship that works often involves the mutual recognition of one's own and one's partner's hangups, the degree of their severity as existing or possible obstructions to the relationship, and the willingness to work both as individuals and as a team to resolve them.

Anyone who tells you that any sex hangup can be overcome by just wishing it away is kidding either himself or you. There are often times when an individual's sex hangups are so severe, so limiting to his development as a mature individual, that professional help is indicated. Don G. was gang-raped two years ago, and has been completely turned off to sex ever since. He wants to give, but can't. His understandable reaction could undoubtedly be cured by professional help—in fact, it's very unlikely that Don can work out the problem on his own.

If you feel—or find—that you are unable to overcome a particular hangup which you feel is inhibiting your development as a mature individual, don't hesitate to seek professional help. If you aren't sure about how to go about getting it, contact your nearest gay-oriented service organization (the Metropolitan Community Church, the various Gay Community Service Centers, any one of the gay organizations listed in gay publications) and ask them for referrals. Care *is* important in selecting the right kind of help. There are still a large number of psychologists and psychiatrists who view homosexuality as a "sickness," and you don't need or want their "help." Your hangup may or may not

Some gays are so busy playing the role of super-stud (as they see it), they just can't relax and be themselves.

be directly related to your homosexuality, but there's no point in compounding the problem by seeking the assistance of a professional whose basic beliefs run totally contrary to your own.

Probably the bulk of gay sex-related hangups can be resolved with a lot of willpower, an indeterminate amount of time, and a cooperative partner.

To determine whether you may be the victim of some unrecognized sex hangup that might be interfering with your potential, you might start by making a list of your favorite sex acts, and then numbering them in order of your preference. *(See the revised Questionnaire on pages 41-42 of this issue—page 42 includes just such a list. Ed.)* Go back, in your mind, over your last five or six sex encounters, and note what actions took place in them, including the kinds and length of foreplay. Chances are, you might find a strong pattern of the same actions in every encounter. If some of your favorite acts weren't included, why weren't they?

The shorter your list of favorite acts, the stronger the possibility that you may have some hidden hangups—either in favor of the acts engaged in, or against any others.

Next, make a list of those common sex acts (you can leave out the more exotic stuff like necrophilia,

pederasty, and bestiality) you seldom or never engage in, and rate them in descending order of preference. Take a good look at this list. Stop to think what you *really* have against these acts—how much of your disinterest/dislike is based on your own experience or how much on negative conditioning either from friends or society. You'll probably find that this second list holds the key to any sex hangups you might have. (Are you, for example, afraid that being on the receiving end of anal intercourse might make you "fem"—in your own eyes, if not in your partner's?)

Step away from yourself for just a moment, and look at yourself as a sex partner. Do you treat sex as a two-way street, or are there areas in which it's strictly one-way—*your* way?

Recognizing a sex hangup is the first step to eliminating it. Having acknowledged the existence of any hangups, think about this: how might they be adversely affecting your sex life, or your search for a lover? (Once again, keep in mind that no individual is totally versatile in sex, and there's no particular reason why you should be. But the broader your sex horizons, the more open your attitudes, the more likely you are to find someone with whom you can truly relate.)

Try to analyze the hangup. Where did it come from? What do you really know about those acts which turn you off so violently? How does your hangup show itself in bed? (This last question takes a degree of self-awareness and honesty that doesn't come easily.)

A mental masochist and a mental sadist often work out a mutually rewarding—if strange—sexual relationship.

Liking to perform fellatio is not, in itself, a hangup for most gays—it's how *important* the act is that counts.

Then, the next time you go to bed with someone, be aware of your hangups and, if the opportunity arises, try to overcome them, a little at a time, if need be. Try thinking of your partner as if he were yourself, and treat him the way you'd like (or expect) to be treated.

In the final analysis, only one person holds the key to free your mind from the chains of sex hangups. *You* hold the key. Use it. ●●●

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Beiber, Irving, et al. *Homosexuality.* New York: Random House, 1962.

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QUESTIONNAIRE

ECCE HOMO, the Magazine of Sexual Awareness for the Gay Male, is the first magazine of its kind to serve the male gay community. To help us do a better job of providing the kind of information you may wish to see in future issues, the following questionnaire has been devised.

In addition to influencing our future editorial course, the questionnaire will, when all replies are compiled, provide a unique statistical picture of male gays today. If you wish to remain anonymous, you are invited to do so; under no circumstances will your name be used without your permission.

Your assistance is earnestly sought and sincerely appreciated. EH31

FOR ALL READERS

Sex: ____Male ____Female

Age: ____

Marital Status: ____Single ____Married ____Divorced

Years of Schooling: ____Under 8 ____8-12 ____13-16 ____Advanced degree

Annual Income: ____Under $5,000 ____$5,000-7,500 ____$7,500-10,000 ____Over $10,000

Sexual Orientation: ____Exclusively homosexual ____Exclusively heterosexual
____Some experience in both areas, but primarily homosexual
____Some experience in both areas, but primarily heterosexual

At what age did your first sex experience with another person occur? ____Years old

Was this experience ____Homosexual or ____Heterosexual?

Which of the following sex activities have you engaged in, or might you consider at some future time?
____Interracial sex ____Group sex ____Active partner, anal intercourse ____Passive partner, anal intercourse
____Active partner, fellatio ____Passive partner, fellatio

How do you rate your current sex life? ____Excellent ____Good ____Fair ____Poor

How often do you read ECCE HOMO? ____First time ____Seldom ____Frequently ____Regularly

Has ECCE HOMO in any way changed your attitudes toward homosexuality? ____Yes ____No

If "Yes," please explain in what way: _____

_____

_____

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_____

_____

How would you rate this issue? ____Excellent ____Good ____Fair ____Poor

Which article did you find most interesting? _____

What subjects would you like to see included in future issues? _____

_____

(This section may be detached and mailed separately)

Would you be willing to participate, in the relatively near future, in a more detailed national survey of homosexuality in America today? ____Yes ____No

Please state your age ____ (You must be over 21).

Name _____ Address _____

City _____ State _____ Zip_____

Please mail questionnaire to: Academy Press, 7616 Lindley Ave., Suite 9, Reseda, Calif. 91335

FOR HOMOSEXUAL READERS ONLY

At what age did you come out? ____Years

Is your family aware of your homosexuality? ____Yes ____No

If "Yes," how do they accept it? ____Completely ____With reservation ____Some rejection ____Total rejection

How would you describe yourself? ____Butch ____Fem ____Neither

Are you currently involved in a gay relationship? ____Yes ____No

If "Yes," how long has this relationship lasted? ____Years ____Months

If "No," would you like to have such a relationship? ____Yes ____No

What is the longest gay relationship you have ever had with one individual? ____Years ____Months

Should gay marriages be legally recognized? ____Yes ____No

Do you believe in being sexually faithful to a lover? ____Yes ____No

Have you ever been (or are you now) engaged in a heterosexual marriage? ____Yes ____No

If "Yes," have you any children? ____Yes ____No

Are you a member of any gay organization? ____Yes ____No

Have you personally ever been involved in police entrapment? ____Yes ____No

If "Yes," in what city did this occur? _____

Have you personally ever been the victim of legal or social discrimination because of homosexuality? ____Yes ____No

If "Yes," we would appreciate hearing, on a separate sheet of paper, more of the details as to the type of discrimination, the conditions under which the discrimination arose, and the outcome.

Which of the following sex acts most interest you, and in what order? (Please cross out those which hold no interest.)

____Active partner, fellatio
____Passive partner, fellatio
____69 (mutual fellatio)
____Solo masturbation
____Masturbation of, by, or with a partner
____Active partner, anal intercourse
____Passive partner, anal intercourse
____Troilism
____Group sex
____Bondage (____mild ____serious)
____Sadomasochism (____mild ____serious)
____Frottage (the rubbing together of the genitals)

What, in your opinion, in the largest single problem facing gays today? _____

Are you currently a member of an organized religion? ____Yes ____No

If "Yes," to what religious denomination do you belong? _____

If "No," do you consider yourself an ____Agnostic ____Athiest ____Other (please specify) _____

To what "racial branch" of the human family do you belong? ____Caucasian ____Negroid ____Oriental

How did you hear about ECCE HOMO? ____Saw ad ____Adult bookstore ____Friend

____Other (please specify)_____

Any comments you have on the points raised in this questionnaire, or on any matter you feel may help to make ECCE HOMO a better magazine for YOU will be most welcome.

THE MAIL BASKET

. . . is your forum for sharing views and experiences on all aspects of gay life with our other readers. For details, see the box on page 46.

WHEN LOVERS GO STRAIGHT

I've just read my first issue of ECCE HOMO, and I was very impressed. The manner in which it is aimed and explained is remarkable. I am going to continue buying each issue.

I would like to ask your staff a very important question, and would appreciate whatever answer they may give.

I am bisexual and have had two love affairs with males. My first relationship (I was 21, he was 17) carried on for three-and-a-half years. Both of us were both passive and aggressive. After this relationship, he suddenly fell in love with a girl and married her. They have a child, now, and he never involved himself with me again, although we are still the best of friends. My second relationship was not much different. This affair went on for one-and-a-half years with us both totally involved, again. But he found a female friend and, sexually, left me. However, again, we still remain the best of friends.

Both of these wonderful people still come to my home, sit, talk, drink, and have a good time. But they never even talk about our pasts.

I think, deep down, that if I were to make the advance, they'd follow through. But I'm afraid to do so, for fear of losing what little time and friendship I have with them.

Can you possibly enlighten me on this type of situation? I'd very much appreciate any advice you may offer.

K.B.
Paterson, NJ

If you were close enough to these two guys to be lovers, there is no reason at all why you can't talk things over with them—ask them how they feel about the gay side of their natures. You may well be right in assuming that they're just waiting for you to make the first move. And if they have decided to cut all their gay ties, you can't lose anything by having them tell you so flat out. The fact that you are still close to both of them indicates that the lines of communication are there—they just aren't being used. Good luck. Ed.

THE VALUES OF REASSURANCE

Thanks—you've cleared up many questions in my mind as to what gay life is really about. My sexual experience (I'm 21) has been, unfortunately, limited to only one person who, as you call it in one of your articles, is a "slightly bent arrow." He feels he is not homosexual, yet likes to have sex orally by a member of the same sex.

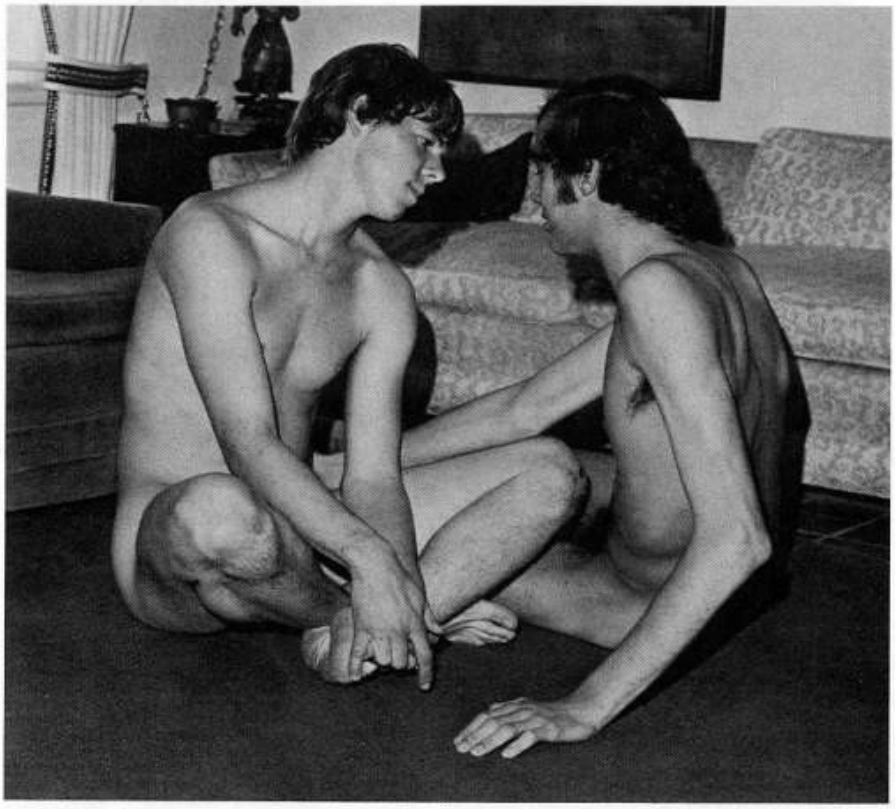
Therefore, the feelings I have and the questions I had couldn't be discussed with him, and I was beginning to feel insecure. I realize now that there are many like me, and I feel better now.

W. D.
Edinboro, PA

THE SMALL TOWN STRIKES AGAIN

Living in a small town isn't easy if you're gay. Until I read your magazine, I would just try to have fun and put being gay out of

A bisexual male may lead a predominantly straight life, including having a wife and family, yet still be open to an occasional homosexual encounter.



Finding someone with whom one can develop a warm, intimate relationship is exceedingly difficult, and is one of the largest problems of gay life.

my mind. You've really opened my eyes to questions about gays. Now I can do more and feel better about doing my thing. I really do thank you.

I am a Baptist, and they are really down on gays—but God loves me and He can help me even though I am gay and always will be. I'm sure of that.

I would like to know if you can help me find someone and how I can find other gays. I really get horny and can't find anyone, so please tell me how to find them.

Name and city withheld
by request

Though life is getting easier for gays, we realize how rough it is for gays in small towns. Unfortunately, all we can do is recommend that you visit the nearest big town whenever you can. In addition to the gay bars, baths, and restaurants most large cities now have, there are now gay churches and gay social organizations. You might check the gay newspapers available at your local adult bookstore for clues. Good Luck. Ed.

BISEXUAL CONFLICTS

I'm 48 and divorced, and consider myself primarily heterosexual. However, reading ECCE HOMO has made me aware of my desire to make love to another male and enjoy it. I still don't want to make my feelings known to my family, of course, and this makes it difficult because, like many bisexuals, the conflict between desires is sometimes very strong and even painful.

Please do not change your photo format—love those pictures.

P. J.
Durham, NC

A VIABLE LIFESTYLE

Reading ECCE HOMO has enhanced my belief that homosexuality is as natural and fulfilling as any heterosexual relationship. You've helped me set aside some of my thoughts of "is this really right to do?" etc. I know that being a homosexual in our society is hard, but you've helped to make our most intimate relationships more meaningful.

I think that if a magazine such as this continues as it is, more and more people will see the fact that homosexuality is a viable lifestyle. I sure wish you had a subscription service.

R. J.
Springfield, IL

While we recognize the potential value of offering subscriptions, we just don't have the facilities to do so at the present. We're really grateful to readers like yourself who go out of your way to find us on the newsstands. Ed.

NOT EVERY MAN'S A 10-INCHER

ECCE HOMO fortifies and supports my attitudes toward the gay life in a beautiful way. I appreciate the fine pictures and your selection of the models. They don't all have giant sex organs, but represent the various sizes as found among the population. Too often gay magazines leave the impression that 90 percent of the men of the world have 10 inches or more.

Keep up the good work—I like the excellent quality of the photography and the well-written articles.

T. T.
Elgin, IL

YOU'RE LOOKING IN THE WRONG PLACE

I'm really into pornography—I want to see more photos (hardcore) of interracial sex: blacks,

Asians, Latins and Indians with whites. I'd also like to see photos of older men (40 and up) with small boys (13 and up).

B W.
Tacoma, WA

Sorry, friend. First, we don't consider what we publish to be "pornography" (whatever that *is). Second, though we use explicit photos, we do so to illustrate points brought out in the articles. Third, while we recognize that some gays are into "chicken" material, we don't think the bulk of the gay population is. Our purpose is to help the average guy who just happens to be gay to adjust to the sexual aspects of his lifestyle. But the fact that you read ECCE HOMO at all is a good sign, and we appreciate your patronage. Ed.*

TOWARD A VALID LIFESTYLE

I found ECCE HOMO extremely well done. It is most educational and doesn't contain the typical material you usually see in gay magazines. Being a college student, I believe much of the material in ECCE has been of benefit to many gays in the ways in which they can have better understanding of themselves and their fellow gays. The pictures reinforce the message in each article.

My lover and I have been together over five years, and we feel that ECCE is intended for the gay who has his head together—one who has the intellect, etc. to see that a gay life can be and is a valid lifestyle. I'd like to keep on receiving copies of ECCE HOMO when each new issue is printed. They're investments and worth putting in any bookcase at home.

Keep up the good work.

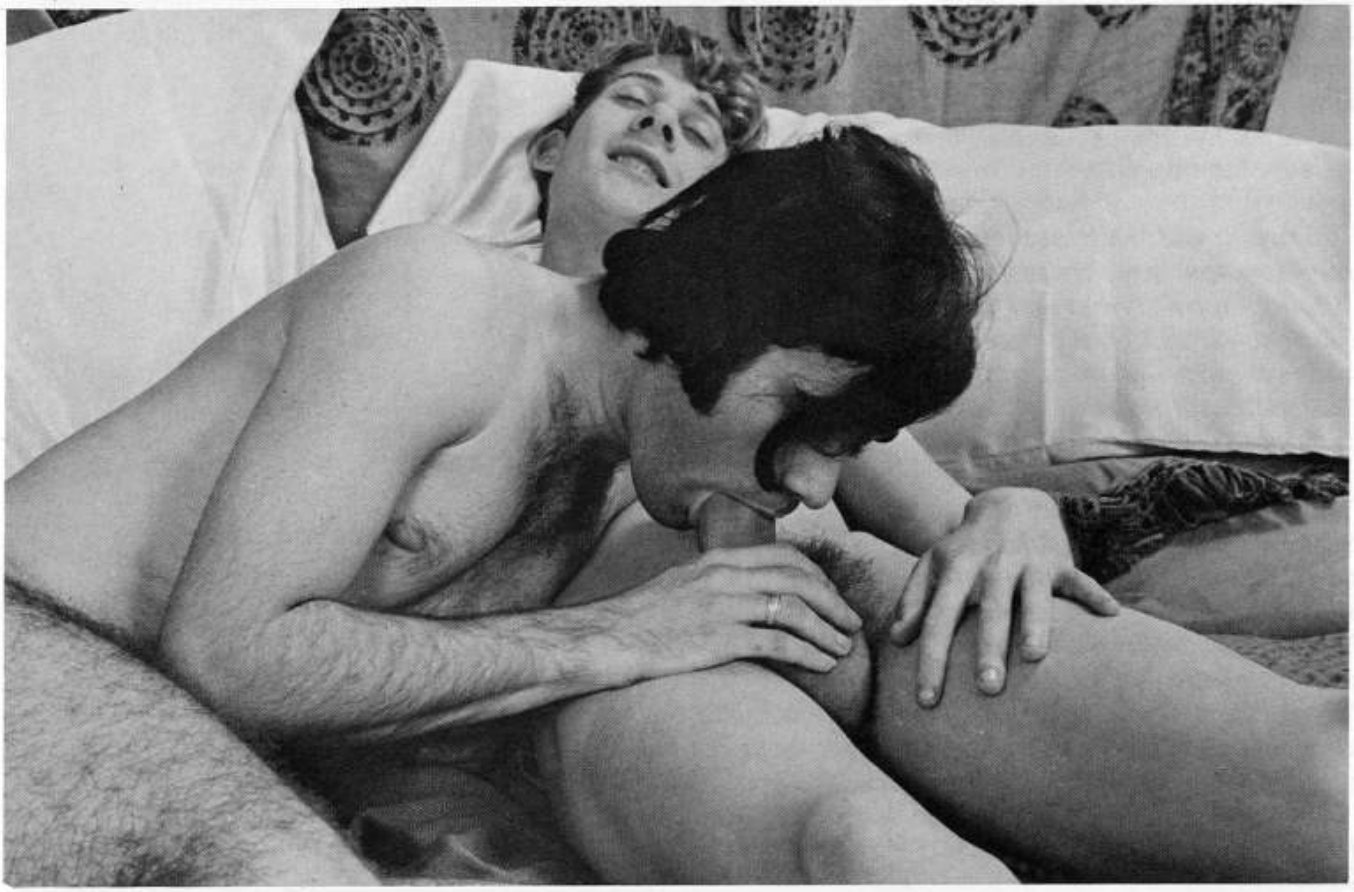
T. M.
Tampa, FL

Again, we apologize for not being able to offer subscriptions. We sincerely appreciate our readers' taking the time to look for us in adult bookstores, and hope you'll stay with us. Ed.

HOORAY FOR REFERENCES

I was pleased to find a magazine containing articles so frankly written and depicted which, above all, included references to pertinent sources, allowing the reader to do more extensive reading at will. God

Interracial sex is fascinating to many gays, who may engage in it primarily for the excitement of breaking a taboo.



Even straights increasingly recognize that being gay involves more than what an individual does in bed.

knows, it's hard enough to develop oneself as an individual without feeling constrained to adopt the roles that society is bent on casting one in.

I hope your magazine retains its format substantially as it is now and that it continues to include references to the sources used for its articles. My best wishes to you in fulfilling the goals outlines in your editorial!

L. N. S.
Lawrence, KS

HERE'S TO OPENED EYES

Reading your magazine has made me more aware of and sensitive to the gay world. It's nice to know that there are millions of people like me out there, and to see gay sex handled in such an open, casual way has helped me to cope with my homosexuality. Think how much easier our lives would be if homosexuality could be handled as well by society in general and by our families, neighbors, and police in particular.

I'd very much like to see ECCE HOMO become a monthly publication. It's a great magazine—keep up the good work.

D. W.
Baltimore, MD

It's increased readership that makes it possible for magazines to come out more frequently. We encourage you—and all our readers—to tell your friends about us. We need you. Ed.

A BUDDY, AND A WIFE

Just want to say I just finished reading ECCE HOMO and enjoyed it very much—both photos and text. I am bisexual and have a wonderful buddy—and a wife—and I thought ECCE HOMO was very helpful in explaining my own feelings for other guys.

If you don't love your buddy, or don't have something going with him besides just sex, it won't be a very meaningful relationship—just sex, then on to another guy. I love my buddy and also my wife. You *can* love both sexes, really.

Again, thanks for an informative and helpful magazine.

G. W.
Canton, OH

To share your views on any aspect of human sexuality, write us:
Academy Press
7616 Lindley Ave., Suite 9
Reseda, CA 91335
We regret that the volume of mail we receive makes it impossible for us to send individual replies to letters received. Letters appearing in each issue are selected on the basis of general interest to our other readers.

GLOSSARY GLOSSARY GLOSSARY

ANDROGYNOUS: Literally, hermaphroditic—possessing both male and female genitalia. Today, the word refers more to a blending of male and female characteristics.

BALL: To have sex.

BASKET: The genitals or, more specifically, the bulge the genitals make when covered by clothing.

BESTIALITY: Sexual relations between humans and animals.

BISEXUAL: Sexually attracted to both men and women, as opposed to being strictly heterosexual or homosexual.

BLOW JOB: Fellatio.

BONDAGE: The practice of tying or shackling a sex partner to restrict his movements during sex. Generally, but not necessarily, associated with sadomasochism.

COCK RING: Any ring-shaped object—metal, leather, plastic, or rubber—that fits around the base of the erect penis for the purpose of keeping blood in the penis (thereby prolonging the erection). Cock rings act as a tourniquet and are therefore *not* recommended. They are, in fact, considered potentially harmful.

COME: Ejaculate; to expel semen from the penis in the course of orgasm.

CRUISE: To actively search for a sex partner.

EJACULATION: Expulsion of seminal fluid from the urethral opening of the penis during sexual climax.

EROTIC: Devoted to, or tending to arouse, sexual desire.

EXHIBITIONIST: An individual who derives erotic pleasure from displaying himself, sexually, to others.

FELLATOR: The person whose mouth receives a partner's penis during oral-genital sex contact.

FEM: Feminine; effeminate.

FOREPLAY: Any type of erotic stimulation preceding the concentrated drive for orgasm.

GENITALS: The primary external sex organs—in men, the penis and testes.

GONADS: Testicals.

HUSTLER: Male prostitute whose clients are gay.

IMPOTENT: Unable to achieve an erection. The causes of impotence are almost always mental rather than physical.

LOVER: Mate. *Lover* has the same connotations for most gays as the words *husband* and *wife* have for straights.

LUST: Intense sexual desire.

MACHO: Excessively, usually self-consciously, masculine.

MASOCHIST: One who derives pleasure from experiencing mental or physical pain.

MASTURBATE: To stimulate one's own genitals, generally to orgasm.

NECROPHILIA: Sexual attraction to dead bodies.

ORGY: A gathering given to indiscriminate sexual activity.

PEDERASTY: Anal intercourse performed by an adult on an under-age boy.

SADIST: One who derives pleasure from inflicting physical or mental pain.

TABOO: Forbidden on social, religious, or moral grounds.

TONGUE BATH: An arousal method in which the tongue is used as a paint brush to erotically stimulate every inch of the partner's body.

TRADE: One who enjoys achieving orgasm through gay sex, but will not reciprocate and often denies that he is gay.

TRICK: A casual—and often only one-time—sex encounter.

VAGINA: The genital canal in the female.

VOYEUR: An individual who derives erotic pleasure from observing sex acts and the sex organs of others. Also called *watch queen.*

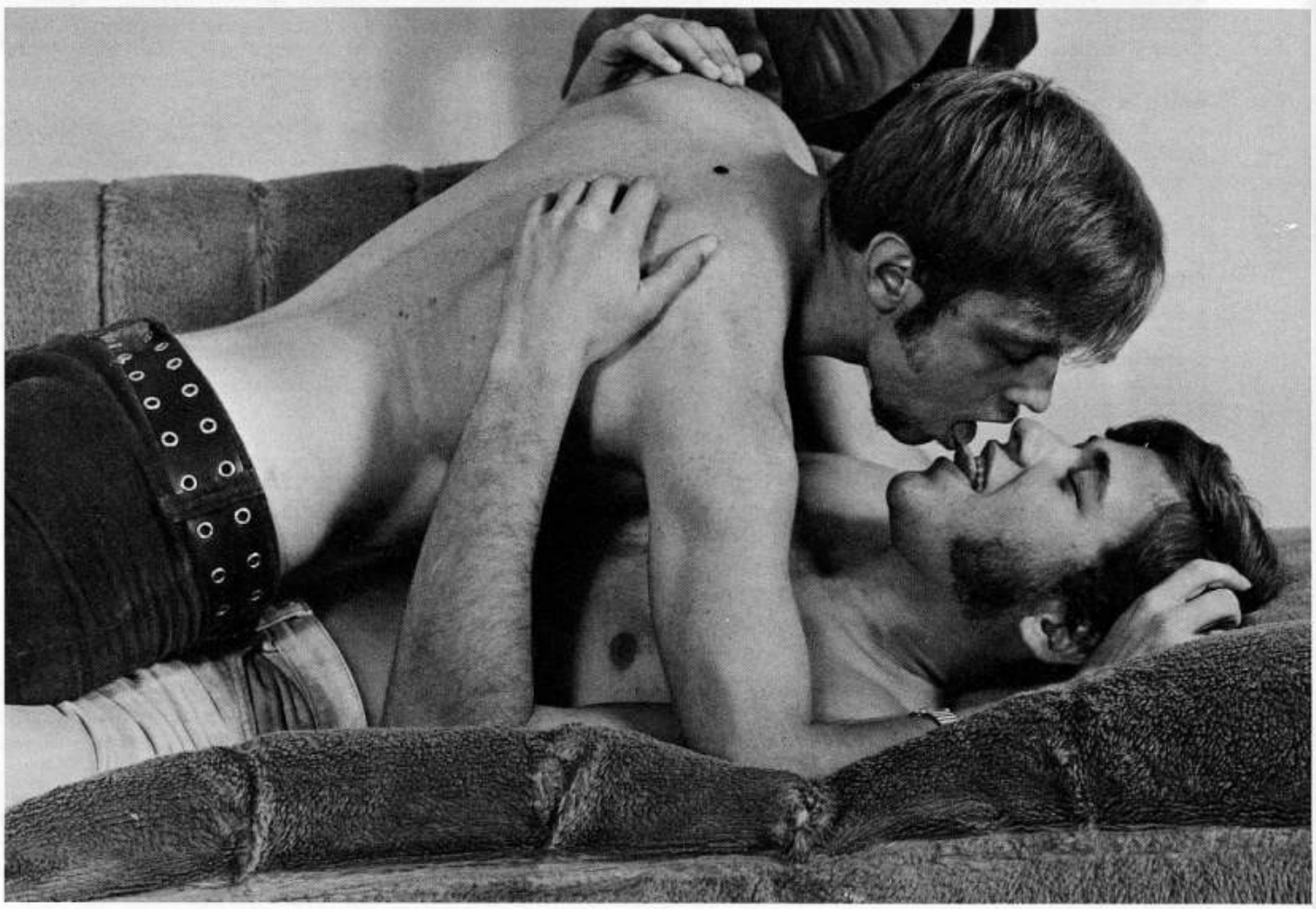
AS OTHERS SEE US:
Two for Tomorrow

by Jerome Morley

"Too much, too soon" is more than a cliche—it presents a very real problem for probably the majority of fledgling gay relationships. Here's how to avoid it.

As a straight with many gay friends and a sympathetic ear, I've gone through several of their romantic crises with them, and I've found in these crises several subtle patterns of which my friends often seem totally unaware. One of the most common of these patterns is the tendency to make too-soon plans for the too-distant future. (I'm not talking here about the queen who meets someone tonight and starts picking out silver patterns tomorrow.) The problem of talking vacation homes and trips to Europe after having known someone a month is that, if the relationship *doesn't* make it, someone is likely to get hurt. Plans for the future imply a commitment the guy who brings them up may not be able to carry through.

Most gays enter any first meeting with two thoughts in mind: "I'd like to go to bed with this guy," and "Maybe he'll turn out to be Mr. Right." If the encounter turns out to be only a one-night stand, no one is really too upset; both partners have been there before. The danger, it seems, starts with the second or third or fourth date, when it begins to



Affection with a trick is one thing—but when you've seen the same guy three or four times, it takes on new meaning.

Most gays keep their emotional guard up on a first-time encounter which usually ends up in bed.

look to one or both partners as though something just might come of it all.

When a friend complains to me about the premature long-term planning of someone he's been going with (only to have the relationship fall apart before it really gets off the ground) he has a justifiable complaint. Too many gays allow their dreams to ruin their reality. And, in so doing, they often—and unnecessarily—hurt someone else.

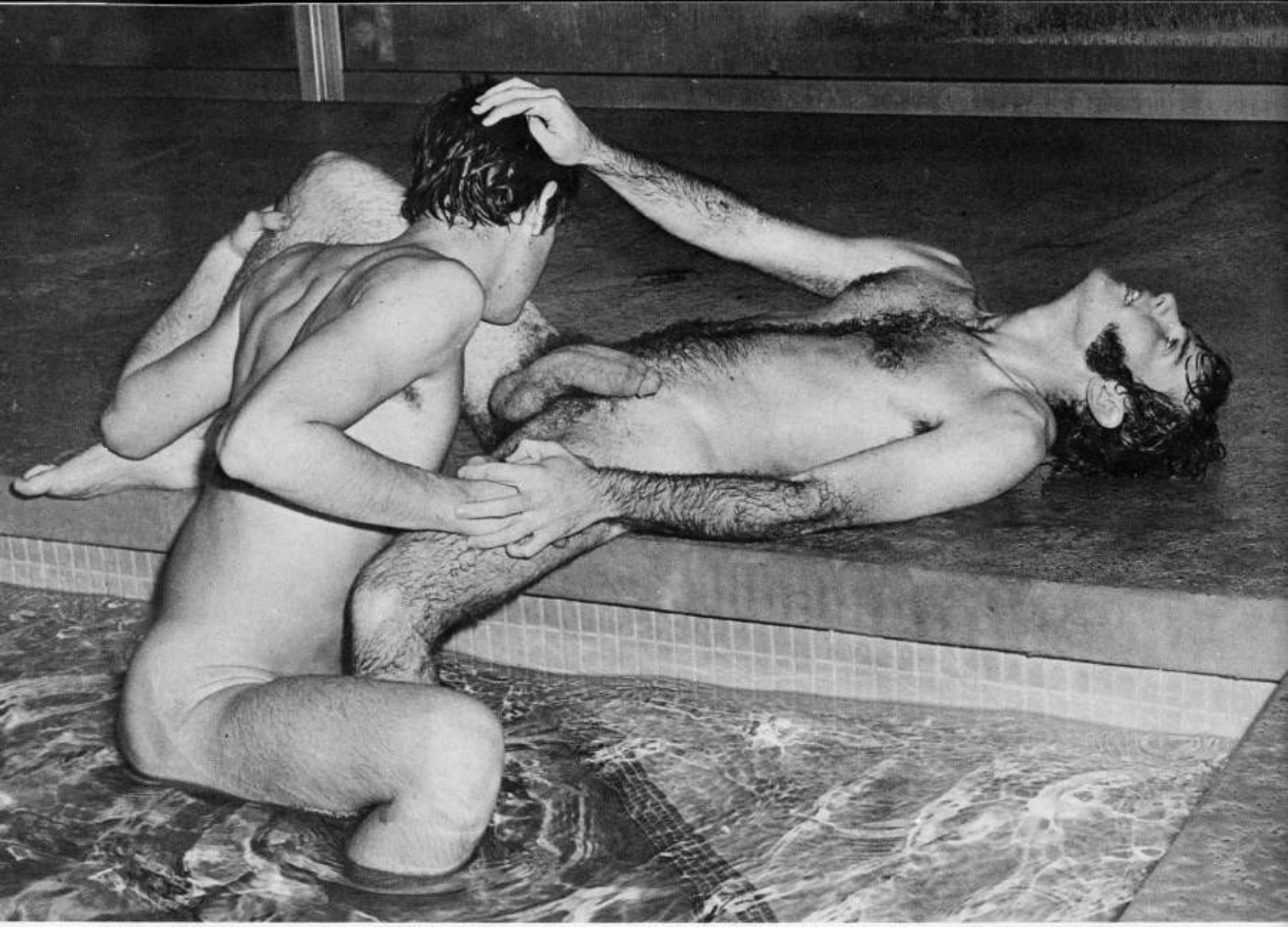
We all have our dreams for the distant future, and sometimes the only time we can really enjoy them is when we talk about them to others. However, when we lie in the arms of a new lover, flushed with the heat of lovemaking, we should learn to restrain our inclination to speak of such things as where "we" will be three years from now. It's too easy for the new lover (also in the flush of new happiness) to put himself in the picture.

My advice to friends who tend to make assumption-based plans is to suggest that they limit their plans with a new lover to immediate pleasures. Talk about the play you're going to see this Saturday; talk about the party you've been invited to next week. Keep your plans in the near present.

I recognize that this is hard to do—for anyone. But it seems, somehow, essential to a happy relationship. There will be plenty of time for the long-term plans after you *know* you've finally found the one-and-only. Rushing such talk will only make it hard when/if it comes time to break up.

What makes that one-and-only relationship? I suppose it's different for everyone. Yet there are some ingredients that are the same whether you deal with straights or gays.

Sex is, of course, important. At the beginning, it seems to be the *most* important aspect of the relationship. And, of course it is. Few people, straight or gay, go beyond a polite "hello" to a person whom they do not find sexually attractive.



With a potential lover, you've got to agree on such things as odd-ball sex, like making love in a back-yard pool.

We have to have that little spark to make a relationship grow.

But we soon find that the spark itself isn't enough. How the man does in bed is important, too. If you like to feel equal to your partner (and therefore expect anal intercourse to go both ways, for example), you aren't going to be too happy with a guy who will dish it out but won't take it. If you can't stand analism in any form, and he thinks its the only way to go—you're in trouble again. There has to be some mutual sexual interest.

There also has to be some equality in the degree of value you place upon sex. If you want it every day and he's willing to "put up" with it once a week, it's a very big potential problem. One—or both—of you risks being unhappy most of the time.

You'd better agree on such things as your willingness to try odd-ball things, like sex in the kitchen, or on the back patio. Over-shyness in one partner and near-exhibitionism in the other can result in some major disagreements. Obviously, sex, with all its ramifications, must be an area of accord for you and your prospective permanent lover—not an area of discord.

However, important as sex is at the beginning, it isn't the most important part of a permanent relationship, as any long-term married couple, heterosexual or homosexual, will tell you. Far more important is emotional and intellectual compatibility.

The guy who picks up the stud with a body that won't quit and a brain that never started isn't apt to find in him a good subject for a long relationship unless he, himself, has no mind to speak of, either.

The thing to remember is that you will spend a lot more time talking than you will screwing, at least over the long term. So you're more apt to have a good, long relationship with someone who thinks as you do than you will with an odd guy with whom you share nothing but sex.

Another important part of any long-term relationship is your attitude toward money. If he thinks of cash as something to spend and you think of it as the start of a nest-egg, you're going to come up short-changed. Either you'll break up, poorer emotionally and monetarily, or you'll find yourself

forever frustrated by his careless spending habits.

Other things matter, too. What is your attitude toward religion? Do you like the same kind of music? Are you both sports-minded? All these can influence a relationship. But what have they to do with the question of what to talk about when an affair begins? Quite a bit!

They are the things you should talk about during those moments between horizontal gymnastics! The heterosexual couple might have an affair, they might "be in love," but they seldom get married before at least some of these subjects are discussed. If they bypass them, they are very apt to join the ever-lengthening line of divorced people who can't understand what went wrong.

In heterosexual life, the "built-in" delay that comes when licenses and blood tests are taken serves to force a "cooling off" period, when thoughts of something other than sex can come to the fore. The intention, besides that of providing additional protection from infection, is to make people think about their marriage before they enter it.

Of course, this procedure doesn't always work. The high divorce rate proves that many heteros are as disinterested in the "other" aspects of a good union as are gays. But that doesn't mean the ideas are worthless.

The two gays who start out with a good, firm, realistic sexual attraction are on the right track if, while they are enjoying each other physically, they also really get to know each other. Talk about the here and now! Talk about what you like and what he likes. Talk about yourselves. Talk about your past, too! If you know what your friend has been through, you'll understand him better than if you only know what he thinks is good about himself right now.

It's hard to do—but don't try to hide *your* real self behind a mask of what you think he wants you to be. Remember, you can't keep that charade up

If one partner expects sexual equality, but the other only plays it one way in anal intercourse, there may be problems.

too long. If he knows the real you from the start, you'll know your affair is "real" when he sticks around after the first week.

If there is any advice an old married straight might give to someone searching for a partner, it would be this: Be honest with your prospective partner. Let him know who you really are. Gamble on yourself! Don't talk about what you want to be—or what you will be ten years from now. Talk about what you are now!

If your new partner likes what he sees—and what he discovers as you talk—he'll be far more apt to be able to grow with you as you change through the years. But, if he gets to love the man you hope to be ten years from now, and he doesn't even know the man you are today, you're in trouble!

The chronic plan-maker might never learn to stay with what he is right now. Maybe he is too unsure of himself. Maybe he doesn't even like the man he is today. If that is true, he will continue to have problems getting a permanent partner. But if, as is often the case, he just fell prey to the all-too-human frailty of daydreaming when he should have been practical, he has a chance yet.

How often partners want sex is almost as important as their preferences as to what acts are performed.

Keeping a lid on your hopes for the future shouldn't lessen the thrill of exploring a new partner, sexually.

Then he may learn to keep his long-term dreams to himself when he first meets a new partner. He will learn to talk about himself, about his past and about his desires. He will learn to explore his sexual self as it relates to his new partner *right now.*

He won't, of course, ignore the thrill of new sexual discovery that always accompanies a new affair; that's too great an experience to pass over quickly. But he won't let it overshadow his ultimate goal of finding a permanent partner who will remain as exciting to him after ten years as he is right now. And that will come if he has found a man who likes him as he is, and whom he likes as well. It will only come when two such men are prepared to grow together, starting from the here-and-now and going forward to the future which, because they are prepared to share, they will tailor to be just what they both have always wanted. ●●●

UNITED STATES OF AMERICA
V.
RONALD A. STEWART.
CRIM. NO. 70-592.

United States District Court,
E.D. Pennsylvania.
Dec. 3, 1971.

OPINION AND ORDER

MASTERSON, District Judge

[1] Defendant is charged in a twelve count indictment with using the mails to send certain unsolicited "obscene, lewd, lascivious and filthy" commercial advertisements, in violation of 18 U.S.C./1461. Defendant has moved to dismiss the indictment on the ground that the materials referred to therein are not obscene, and that the application of the Postal Obscenity Law to the materials would be violative of the First Amendment to the United States Constitution. Counsel for the Government and the defendant have entered into a stipulation attaching two examples of the advertising brochures which are agreed to be representative of all the materials in this indictment. After carefully reviewing these materials, the authorities cited in defendant's briefs, and the prevailing law in the obscenity area, we have decided that the motion to dismiss must be granted.

I. THE MATERIALS INVOLVED

The first brochure, relating to Counts I-IV, is entitled, "NOW FINALLY SEX EDUCATION WITHOUT CENSORSHIP!" The first page does not include pictures (except of the books advertised). The bold type tells the reader that this is "The First Authoritative Series of Uncensored Sex Instruction & Sex Information Books Ever Published In America." The text goes on to note that due to recent Federal Court decisions, "we can at last offer to you, as an adult over the age of 21 years, these valuable educational books: Sex and Censorship do not mix! You can't make love with all your clothes on and neither can a book offer complete instruction and information by omitting or avoiding the proper photos or information! To do less would be to deny each individual the right to read, look, ponder, evaluate and reach his own conclusions on which path to follow to happiness. This is a right Americans have and are fighting and dying for! The right to read, learn and think is ours! Let those who wish to . . . exercise this right!!" The books are then described as "A MAJOR BREAKTHROUGH IN SEX EDUCATION."

The remainder of this brochure contains descriptive text and small black and white photographs from books which are offered for sale. All these books purport to be educational in nature: *Sex In Marriage, Decision in Denmark, Oral Sex & The Law, The Ways Homosexuals Make Love, Sex Pornography & The Law* and *Sex Freedom.* Since the Government contends that the advertisements themselves are obscene, we assume this allegation stems from the illustrative photographs which show adults in various positions of sexual intercourse and other sexual activities. The accompanying text is totally descriptive of what the offered book contains and could not be said to be offensive in itself.

The second brochure, relating to the last six counts, advertises a magazine entitled *Sexual Freedom.* It is different from the first only in that its photographs are in color, and pictures of a baby being born and various diagrams of sexual organs are included.

Since the indictment charges that the advertisements, in addition to being obscene in themselves, give information as to where obscene materials may be obtained, we have asked to examine the underlying publications which are offered for sale. The Government has supplied us with Volume Two of *Sex In Marriage,* agreed to be representative of the books offered for sale in the first brochure, and *Sexual Freedom,* the magazine offered in the second. *Sex in Marriage,* written by Wendell M. Koble, M.D., is a paperbound book. Its 179 pages are mostly textual, with black and white and color photographs of a man and a woman in various positions of sexual intercourse, numbered and carefully tied in with the text. The book is complete with anatomical diagrams, a glossary, a bibliography and an index.

Sexual Freedom is a book based on the motion picture "Sexual Freedom In Denmark." Accompanying its graphic photographs of sexual activity are biblical passages, a "Credo," a legal discussion of obscenity, a segment of ancient Japanese drawings, and discussions of sex education, overpopulation, birth control, venereal disease, frigidity and the future of sex, all with photographic illustrations.

It has also been stipulated that each advertising brochure was contained in a sealed inner mailing envelope which bore the following warning notice on each side:

"NOTICE — READ BEFORE OPENING

This envelope contains unsolicited sexually oriented, illustrated literature and brochures. The enclosed brochures may photographically or pictorially illustrate pictures of nude women and/or nude men together or separately in erotic situations, sexual embrace or intercourse and may include pertinent text.

IF YOU ARE NOT OVER THE AGE 21 AND/OR NOT INTERESTED IN SEEING OUR BROCHURES AND PURCHASING THIS MATERIAL, THEN:

"PLEASE DISPOSE OF THIS ENVELOPE WITHOUT OPENING!!

It is not our intention to disturb, annoy or offend any person not interested in our literature. If you wish your name removed from our mailing list, please return to us the coded mailing label that bears your name and address. If you receive another mailing from us; after requesting the removal of your name, this would be only because your name appears on a list we rented from another firm and we were unable to delete your name from this list."

II. DISCUSSION

[2] We need not decide whether defendant is correct that these advertisements can be held to be obscene *per se* only if the books themselves are held to be obscene. We hold as a matter of law that neither the advertisements nor the books which have been stipulated to as being representative of the materials

referred to in the indictment are obscene and are, therefore, protected by the First Amendment.

Although this inquiry must be inherently subjective to some extent, we are guided by several tests formulated by the Supreme Court. "Sex and obscenity are not synonymous. Obscene material is material which deals with sex in a manner appealing to prurient interest." Roth v. United States, 354 U.S. 476, 487, 77 S.Ct. 1304, 1310, 1 L.Ed.2d 1498 (1957). This elusive definition is explained by the Court in a footnote as that which appeals to "a shameful or morbid interest in nudity, sex, or excretion, and if it goes substantially beyond customary limits of candor in description or representation of such matters. . . ." In subsequent cases two other elements were specified: "the material is patently offensive because it affronts contemporary community standards relating to the description or representation of sexual matters," and "the material is utterly without redeeming social value." A Book Named John Cleland's Memoirs v. Massachusetts, 383 U.S. 413, 418, 86 S.Ct. 975, 977, 16 L.Ed.2d 1 (1966).

[3-5] It is absolutely clear that this trilogy of factors is not present here. We do not think it would be possible to find that these materials appeal to, or were calculated to appeal to, a "morbid" or "shameful" interest in nudity or sex. As the Court of Appeals for the Second Circuit recently stated in holding the film "Language of Love" not to be obscene:

> "The erotic instinct and the apparent desire for sex education are in the ascendency in our society, and in the sensitive area of constitutional adjudication of individual rights we must be careful to distinguish between the arousal of sexual instincts and the perversion of those instincts to morbidity." United States v. 35 MM. Motion Picture Film, 432 F.2d 705 (1970).

As that court wisely pointed out, a great deal of our contemporary advertising appears to be an appeal to arousal of the consumers' sexual interest. The advertising which forms the basis of this prosecution, while totally explicit in its graphic portrayal of interpersonal relations which we consider to be peculiarly private, cannot be considered perverse when the entire context of the photographs is taken into consideration. While we do not hold that all materials which purport to be educational cannot actually be found to be calculated to appeal to the prurient interest, we hold these materials not to have such an appeal.

If sex education materials are constitutionally protected because they have a redeeming social value, it is clear that pictures may be used to illustrate the text. As the Second Circuit recognized in the "Language of Love" case:

> "Regardless of the caliber of the editing, which in many places is rather crude, it cannot be said that the scenes of graphic, explicit physical activity were simply injected into the film with no relation to the theme, for the sociological, medical and physiological discussions which comprise over three-quarters of this film are about precisely what takes place sexually between the partners." 432 F.2d at 712.

The dominant theme of these books and the advertisements for them is the revelation and solution of sexual problems. In short, it is "material dealing with sex in a manner that advocates ideas," and the First Amendment protects the expression of ideas regardless of medium or subject. Jacobellis v. Ohio, 378 U.S. 184, 191, 84 S.Ct. 1676, 1680, 12 L.Ed.2d 793 (1964). Even if we thought that this material appealed to the prurient interest, its constitutional status may not be made to turn on a "weighing" of its social importance against its prurient appeal, for a work cannot be proscribed unless it is "utterly" without social importance. *Jacobellis, supra.*

[6] Finally, there has been no showing that these materials affront contemporary community standards. The Government has presented us with no case in which material of this nature has been found to be obscene in the recent past. On the other hand, several decisions are indicative of changing community standards which have substantially broadened the scope of constitutional protection. See e.g., Pinkus v. Pitchess, 429 F.2d 416 (9th Cir. 1970). While we are not prepared to say that the publication of photographs such as these is constitutionally protected *per se* at this time, it is clear that their publication in an educational context is not offensive by contemporary community standards and is, therefore, protected by the First Amendment.

[7] Finally, the Government has argued that even though the materials might not be viewed as obscene in the abstract, the mode of distribution and the form of the solicitation amounted to pandering, "the business of purveying textual or graphic matter openly advertised to appeal to the erotic interest of their customers," Ginzburg v. United States, 383 U.S. 463, 474-476, 86 S.Ct. 942, 16 L.Ed.2d 31 (1966). We do not feel that these materials can be said to be permeated with "the leer of the sensualist" as the Court described Ginzburg's publication. Nor do we think that defendant's advertising can be said to be a "deliberate representation of [his] publications as erotically arousing," so as to "stimulate[d] the reader to accept them as prurient; he looks for titillation, not for saving intellectual content." 383 U.S. at 470, 86 S.Ct. at 947. Ginzburg's advertisements "did not . . . focus their claims on [the books'] supposed therapeutic or educational value; rather, they deliberately emphasized the sexually provocative aspects of the work, in order to catch the salaciously disposed. They proclaimed its obscenity. . . ." 383 U.S. at 472, 86 S.Ct. at 948. As we have already said, the entire thrust of the advertisements in question here was that the publications were designed to promote the legitimate purpose of sexual education. We hold that as a matter of law, it cannot be found that these publications were "created or exploited on the basis of its appeal to prurient interests," and, therefore, *Ginzburg* does not apply to this case. 383 U.S. at 474, 86 S.Ct. at 949.

We recognize that the unsolicited nature of defendant's solicitations gives rise to the possibility that those who receive them will be greatly offended. In *Ginzburg*, the court relies on Judge Learned Hand's description of the distributor's activities in United States v. Rebhuhn, 109 F.2d 512 (2nd Cir., 1940):

> "The defendants had indiscriminately flooded the mails with advertisements, plainly designed merely to catch the prurient, though under the guise of distributing works of scientific or literary merit. We do not mean that the distributor of such works is charged with a duty to insure that they shall reach only proper hands, nor need we say what care he must use, for these defendants exceeded any possible limit." 383 U.S. at 473, 86 S.Ct. at 949.

To the contrary, defendants here have taken great precaution to protect those who might be offended by the advertisements, as the above quoted language from the inner-sealed envelopes will show. The envelopes were designed to prevent "an assault upon individual privacy by publication in a manner so obtrusive as to make it impossible for an unwilling individual to avoid exposure to it." Redrup v. New York, 386 U.S. 767, 87 S.Ct. 1414, 18 L.Ed.2d 515 (1967).[1] We think it is clear that the envelope warnings do not add a pandering element, but to the contrary, eliminate the "brazen" and "indiscriminate" character of the advertising which was condemned in *Ginzburg*.

For the aforementioned reasons, defendant's Motion to Dismiss will be granted. • • •

1. It is interesting to note that defendant's precautions fulfilled a Congressional purpose prior to the requirements of recent legislation. See 18 U.S.C. // 1735-1737.

ECCE HOMO –'Behold the Man'–
is the first magazine of sexual awareness
designed specifically for the average guy
who just happens to be homosexual.

ECCE HOMO waves no banner and
espouses no cause other than the right
of the gay male to a better
understanding of his problems,
his motivations, and his potential.

It is to the gay male,
and to those straights who
would understand him better,
that **ECCE HOMO** is dedicated.